

# For Reference

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## THESIS

A BRIEF HISTORY  
OF THE SEVENTH-DAY ADVENTIST EDUCATIONAL  
PROGRAM IN CANADA WITH SPECIAL REFERENCE  
TO ALBERTA

Philip G. Miller

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THESIS  
1957 (F)  
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THE UNIVERSITY OF ALBERTA

AN ABSTRACT OF A THESIS

A BRIEF HISTORY OF THE SEVENTH-DAY ADVENTIST EDUCATIONAL  
PROGRAM IN CANADA WITH SPECIAL REFERENCE TO ALBERTA

A DISSERTATION SUBMITTED  
TO THE COMMITTEE ON GRADUATE STUDIES  
IN PARTIAL FULFILLMENT OF THE DEGREE OF  
MASTER OF EDUCATION

FACULTY OF EDUCATION

BY

PHILIP GORDON MILLER  
COLLEGE HEIGHTS, ALBERTA

July, 1957



## AN ABSTRACT OF A THESIS

This thesis proposes to discuss the problem of the private or parochial school in the democratic community which is providing an education of superior quality through the medium of its public schools. The setting for the discussion involving the church, the state, and public education is laid in a brief outline of the history of Seventh-day Adventists, their beliefs, and their educational philosophy. Coupled with this survey a historical outline of the Seventh-day Adventist educational program in Canada is provided. This information is compiled from published works such as books, periodicals, and encyclopedias as well as through personal interviews. Since more attention is given to the Alberta scene, the files and records of Canadian Union College are used extensively. As a result of the study, the writer concludes that the public school cannot meet the demands of Seventh-day Adventists. In addition, the writer attempts to show that the system of public education cannot be altered to meet the needs of Seventh-day Adventists. The doctrine of the Separation of Church and State is considered and used as a criterion in arriving at these conclusions. Finally, an attempt is made to foresee some of the problems which the Seventh-day Adventist educational program in Canada may face in the future.



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Philip G. Miller



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## CHAPTER I

### PURPOSE, PROBLEM, AND METHOD OF STUDY

#### Purpose of the Study

In this dissertation will be traced the development of Seventh-day Adventist schools in Canada, which began with the founding of a small elementary school at South Stukely, Quebec, in 1884. An account of the struggles and financial reverses which have attended the evolution of these schools across the Dominion will give special emphasis to the Alberta scene and more specifically to the development of Canadian Union College, located at College Heights, Alberta, two miles north of the town of Lacombe. To give a better background for the understanding of the historical facts presented, a separate introductory chapter will be devoted to the origin and development of the Seventh-day Adventist denomination and the educational philosophy which is responsible for the educational program sponsored by the church. Because of the educational philosophy of Seventh-day Adventists, it will be necessary to give some consideration to the role of the school in the religious education of youth. Inevitably the question of whether the public school system can adequately serve Seventh-day Adventists will be encountered. An attempt will be made to define the denominational attitude of the church toward the public school system. The writer proposes in this dissertation to so present the history of the Seventh-day Adventist educational work in



Canada as to show its relationship to the denominational teachings and its dependence upon the educational philosophy of the church.

### The Problem

The history of the Seventh-day Adventist educational program in Canada and the basic philosophy which underlies the constant struggle to establish and finance these church schools will give rise to a problem which requires careful consideration. It will be necessary to consider the claims that a democratic community may justly make of its schools. Can these claims be fulfilled by the public school as it is presently constituted or as it can readily be modified, or can a more adequate realization of these claims upon educational agencies be achieved through the establishment of parochial or church-controlled schools of which Seventh-day Adventist church schools are an example? The establishment of parochial schools is easily justified in isolated localities where state-supported schools are not presently established. The expense of maintaining a system of parochial schools whose contributions to the democratic community merely parallel the services provided by the public schools would call for some degree of justification.

It will be shown that, resulting from the educational philosophy of Seventh-day Adventists and their efforts to maintain parochial schools in Canada, some of the questions that can be raised for consideration are:

1. Can the system of public education as we know it today meet the demands of Seventh-day Adventists?



2. Is it possible for the public school system to be so altered that it can more nearly meet the requirements of Seventh-day Adventists?

3. What attitude do Seventh-day Adventists take toward the suggested introduction of religious training in public schools?

4. What is the position of Seventh-day Adventists regarding state aid for private schools?

5. What are some of the principal problems that must be solved if the Seventh-day Adventist educational program is to be expanded?

6. Based on the experience of the past, what would the future of Seventh-day Adventist education in Canada appear to be?

Later, these questions will be considered separately and an attempt made to answer them on the basis of valid information.

### Method Of Study

The chronological method is used to trace the development of Seventh-day Adventist schools in Canada. The philosophy of the denomination regarding the role of education in spiritual training is demonstrated through the historical account. The influence of financial reverses, fluctuating enrollments, and teacher-turnover are considered. Tables and figures are used freely for the purposes of illustration. These facts and figures are secured from government-compiled statistics, encyclopedias, and other reputable sources. In some instances it is found necessary to refer to the Seventh-day Adventist Yearbook, 1956 edition. The sources in all instances are clearly indicated. It is the purpose of





the writer, although a Seventh-day Adventist himself, to present an impartial picture when denominational references are made.

### Summary

It is the writer's intention in this first chapter to bring into sharp focus the purpose of this dissertation, the problems which arise out of the study, and the methods which will be employed in the treatment of the topic. Arising out of a consideration of the topic "The History of the Seventh-day Adventist Educational Work in Canada, with Particular Reference to Alberta," the writer suggests a few of the questions that would appear to require an answer. The development of the topic in the chapters that follow tends to follow the approach indicated by these questions which are suggested.



## CHAPTER II

### A GLIMPSE AT SEVENTH-DAY ADVENTISTS

#### A Brief History

Seventh-day Adventists are comparatively recent arrivals on the contemporary scene. To better acquaint the reader with this denomination and what it is attempting to do in the field of education, some attention will be given to the early history of Seventh-day Adventists and their present status. An attempt will be made to present the educational philosophy which underlies the history of the Seventh-day Adventist educational program in Canada. Wherever possible, tables and figures will be used to aid the reader in becoming more conversant with the topics under discussion.

The Seventh-day Adventist denomination as we know it today grew out of a movement promoted by William Miller, a New England Baptist, who was born at Pittsfield, Massachusetts in the year 1782, and grew to manhood in Low Hampton, New York. Though his formal education was meagre, being limited to that offered at a frontier school, he had a thirst for knowledge and read all the books he could borrow from the educated men in the neighborhood.<sup>1</sup>

He served in the War of 1812 and returned home with the rank of

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<sup>1</sup>E. N. Dick, "William Miller," Dictionary of American Biography, (New York: Charles Scribner's Sons, 1936), Vol. XII, p. 641.



captain. In 1816, following a short period during which he professed Deistic views, he renounced his former stand and became an ardent church member. He then turned to a careful study of the Scriptures, giving special attention to the prophetic portions of Daniel and the Revelation which described the end of the world.<sup>2</sup>

Then, as now, there were two main schools of Adventists, which are explained by Elmer T. Clark:

There are two main schools of Adventists. Postmillenarians expect the Kingdom of God to be realized by a gradual process and the return of Christ to occur after the millenium mentioned in Rev. xx:1-6. Premillenarians<sup>4</sup>, however, see little hope in social progress and expect the Second Advent to occur before the millenium, with the Kingdom being inaugurated by a cosmic cataclysm. Most Adventists are in the second category, and premillenarianism and Adventism are mostly regarded as synonymous terms.<sup>3</sup>

A study of the contemporary history for that period reveals two main factors which brought pre-millennial excitement to a white heat during the latter part of the first half of the nineteenth century.

The first was the influence stemming from William Miller, a former Baptist preacher in upper New York state, whose name has been given to the whole movement; the second was the widespread economic distress which prevailed throughout the nation, and especially in the rural areas following the panic of 1837.<sup>5</sup>

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<sup>2</sup>William Warren Sweet, Religion in the Development of American Culture, (New York: Charles Scribner's Sons, 1952), pp. 307, 308.

<sup>3</sup>Elmer T. Clark, Collier's Encyclopedia (1950 ed.), I, p. 150.

<sup>4</sup>The premillenarian doctrine is widely held outside the ranks of those who stem from the Millerite movement, especially by the Mormons, Church of the Four-Square Gospel, Jehovah's Witnesses, Plymouth Brethren, Christian Catholic Church, Christian Apostolic Church, and many so-called fundamentalist groups. Ibid.

<sup>5</sup>Sweet, op. cit., p. 306.



E. N. Dick gives additional reasons why the people of the New England area were inclined to place more than average credence in Miller's message of impending world disaster:

Signs in the heavens of its coming were reported: a great meteoric shower which occurred in 1833 was regarded as an omen; strange rings were seen about the sun; crosses were discerned in the sky; and a great comet appeared at high noon and for days hung ominously over the earth like a huge sword threatening a guilty world.<sup>6</sup>

When Miller began to preach, his efforts were confined to his home territory. Gradually, however, his zealous preaching won him wider recognition and his fame brought him speaking appointments in churches at some distance from his home. Sweet describes the spread of Miller's influence:

Up to 1839 Miller's influence had been more or less local, but in that year the Rev. Joshua Himes, a born publicist, and the minister of the Chardon Street Baptist Church, Boston, met Miller at a Christian convention at Exeter, New Hampshire, accepted his teaching and Millerism soon became if not a nation-wide movement, at least received nation-wide publicity and has found a place in the social history of the time. Through Himes' influence, Advent papers were soon appearing in several of the principal cities of the north, though the movement was by no means limited to one section of the country.<sup>7</sup>

Sweet further reports that during the year 1842 at least fourteen itinerant lecturers were touring the country lecturing on Millennialism. None worked harder than William Miller, and during the year 1841 Miller

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<sup>6</sup>Dick, op. cit., p. 642.

<sup>7</sup>Sweet, op. cit., p. 308.





estimated he had delivered six hundred twenty-seven lectures, each lasting ninety minutes, and had made five thousand converts.<sup>8</sup>

Miller had never set any exact time for the "coming of the Lord," but he definitely believed it would be about the year 1843. As a result, with the beginning of that year the Millennial preachers put forth redoubled efforts and the number of converts increased rapidly.<sup>9</sup>

In explaining how Miller arrived at the conclusion that the end of the world would occur about the year 1843, Carroll states:

He (Miller) based this prediction on the prophecies of the Book of Daniel holding that the periods spoken of as "2300 days," "the seven times of gentile supremacy," and the "1335 days" were prophetic periods and, applied chronologically, led to the end of the world in 1843.<sup>10</sup>

When the year 1843 passed and nothing happened, there was great disappointment among the Millerites, as Miller's followers were now known. Miller himself confessed his own disappointment and after a careful checking of his own calculations, insisted that the Lord would come some time before October 22, 1844.<sup>11</sup>

Although Sweet records the fact that "Miller, himself, was reluctant to fix either the day or the hour of the Lord's coming,"<sup>12</sup> the Advent preachers and papers seized upon October 22, 1844, as the day of days. Extra issues of the Adventist papers were published and as the

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<sup>8</sup>Ibid., p. 309.

<sup>9</sup>Ibid.

<sup>10</sup>Henry K. Carroll, Encyclopedia Americana (1945 ed.), I, p. 164.

<sup>11</sup>Ibid.



date approached there were many reports in the secular press of mob scenes and mass meetings occurring in the large cities of the northeastern section of the United States.<sup>13</sup>

Dick describes the zeal of the Millerites as October 22 approached:

The intensity of their anticipation rose to flood tide this time. Crops were left unharvested, stores closed, and positions were re-signed. Men prepared, as though on their deathbeds, to meet their God.<sup>14</sup>

The profound effect on the people of the doctrines of Millennialism is further emphasized by Sweet:

A group of about one hundred Millerites left Philadelphia the day before the expected end, following the example of Lot fleeing Sodom before its destruction. The Millerites gathered in their churches and their homes on October 22<sup>nd</sup> to await the coming of the Lord.<sup>15</sup>

The interest of the entire country rose to a high pitch. Miller's followers were accused of many excesses. In dealing with these charges, Dick states:

Miller's followers were accused of donning ascension robes and of assembling in graveyards and on high places to await their Saviour. These charges, according to the best evidence, are not based on facts, although tradition to this day readily affirms them. Certain forms of fanaticism, such as speaking with strange tongues and possessing discerning spirits, did appear. These extravagances, although confined to a small minority, were sharply rebuked by the leaders.<sup>16</sup>

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<sup>13</sup>Ibid.

<sup>14</sup>Dick, loc. cit.

<sup>15</sup>Sweet, op. cit., pp. 309, 310.

<sup>16</sup>Dick, loc. cit.



Sweet's account of the charges of excesses and fanaticism tends to confirm Dick's appraisal of the conduct of the Millerites:

The widespread accusations that Millerism had driven people insane and caused many to commit suicide has been refuted by Nichol in a careful study of asylum records for the year involved.<sup>17</sup> Nichol has also produced indisputable evidence that the numerous stories of the Millerites providing themselves with ascension robes and gathering on hilltops to await the coming had no basis in fact.<sup>18</sup>

The disappointment of the Millerites when October 22 passed without any sign of the end of the world taking place was intense. Many of Miller's followers were so discouraged that they disassociated themselves from the Millennialists and rejoined their former congregations. The Millerites' troubles were, however, only beginning. Many of the followers of Miller had sold their property and turned the proceeds over to the leaders to be used in warning others of the impending end of all things. Sweet records this phase of the Millerite movement thus:

The secular press carried stories of dishonesty among the leaders, filling their pockets with the money which deluded people had contributed by the selling of their property. Himes particularly was denounced in the press on this ground. Most of the accusations of this kind, however, were never substantiated.<sup>19</sup>

Although the prophecy of the Millerites regarding the end of the world had failed, the movement known as Millennialism did not die out completely. Miller had spent many years in studying the prophecies of

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<sup>17</sup>Francis D. Nichol, The Midnight Cry, (Washington, D. C.: Review and Herald Publishing Association, 1944), cited by Sweet, loc. cit.

<sup>18</sup>Sweet, loc. cit.

<sup>19</sup>Ibid.



the Bible, and he, along with a small group of followers, continued to look for a speedy fulfillment of the Second Advent. He still stoutly maintained that some small flaw in his original calculations had caused him to choose the wrong time for the Lord's return. In April, 1845, a conference of Adventists was held at Albany with William Miller present and serving as chairman. During the conference he reaffirmed his faith in the following words:

How interesting to live in expectation of the day which patriarchs, prophets, and apostles desired to see, but died without the sight! Persecution and death lose their sting in prospect of the coming conqueror, who hath all power, and who hath engaged to put to death all enemies under His feet. We need not murmur, for in this our day, God will bring to pass this act, this (to the worldly man) strange act, for which all the weary saints, for six thousand years have lived and prayed.<sup>20</sup>

William Miller's health failed and for the remaining four years of his life he took little active part in the movement, though his interest never slackened. He passed away quietly in his home, December 20, 1849, in his sixty-eighth year, his faith unshaken in the movement in which he had played so important a part. His movement had appealed to people from all the revivalistic denominations, though there seems to have been a larger proportion of Baptists than any other.<sup>21</sup>

As early as the fall of 1844, the Adventists who remained with the

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<sup>20</sup>M. E. Olsen, A History of the Origin and Progress of Seventh-day Adventists, (Washington: Review and Herald Publishing Association, 1926), p. 163, citing Isaac C. Wellcome, History of the Second Advent Message and Mission, Doctrine and People, p. 427.

<sup>21</sup>Sweet, op. cit., p. 310.





movement had begun to divide into two main groups. One group believed that some mistake had been made in the calculations, that the close of the 2300-day period did not come in 1844. The members of this group began to set new dates. As a result of internal differences, this group broke up into several factions, holding different views on minor matters, but adhering to the main tenet that the Second Advent was imminent.

A second group, much smaller than the first, held to the original belief that the 2300 days or years actually closed in 1844. This group maintained that the error arose, not in the calculation itself, but in the interpretation of the event which was to occur on that date. It is from this smaller second group that the Seventh-day Adventist church developed.<sup>22</sup>

In order to understand what events accompanied the later development of the Seventh-day Adventist denomination, it will be necessary to notice the part played in this development by Ellen G. White, born Ellen Gould Harmon, in Gorham, Maine, November 26, 1827. Dick describes her early years as follows:

Ellen Gould Harmon White, leader of the Seventh-day Adventist Church, was born at Gorham, Maine. When she was still a child, her family moved to Portland. She was not more than nine years old when a girl playmate, in a fit of anger, struck her with a stone, knocking her unconscious, a state in which she remained for three weeks. Her face was disfigured, and her "nervous system prostrated." Her health was so poor that she had to give up school,

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<sup>22</sup>Olsen, op. cit., pp. 164, 165.



and with the exception of a short period of tutoring at home, she received no further formal education.<sup>23</sup>

In 1841, when she was only fourteen years old, Ellen Harmon attended a series of meetings conducted by William Miller in Portland, Maine. She was greatly impressed by Miller's fiery delivery and was deeply moved when she heard that the end of the world was only three years away. Later Ellen joined the Methodist church and became a devout Christian. In the summer of 1842 she attended a second series of lectures conducted by Miller and she was convinced that his interpretation was correct. Because her views and those of her parents were contrary to the teachings of the Methodist Church, Ellen and her parents were expelled from the local church. The disappointment of 1844 was a bitter blow to the young girl but she gradually rallied from the despondency into which she had first settled.<sup>24</sup>

It was at this point that Ellen Harmon entered upon the work that was to have such a profound influence on the church which eventually developed from the Millerite movement. Dick describes the experience which came to Ellen Harmon in December, 1844:

In December, however, while she was kneeling in prayer with four other women, a vision came to her in which she seemed to be transported to heaven and shown the experience awaiting the faithful.<sup>25</sup>

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<sup>23</sup>E. N. Dick, "Ellen G. White," Dictionary of American Biography, (New York: Charles Scribner's Sons, 1936), XX, p. 98.

<sup>24</sup>Olsen, op. cit., pp. 169-173.

<sup>25</sup>Dick, loc. cit.



Dick further describes Ellen Harmon's experiences:

Subsequently, she had other visions, accompanied by strange physical phenomena. According to the reports of physicians and others, her eyes remained open during these visions, she ceased to breathe, and she performed miraculous feats. Messages for individuals, churches, and families were imparted to her, occasionally of what would take place in the future, but more often of reproof or encouragement.<sup>26</sup>

At no time did the Adventist leaders or Ellen Harmon (later Mrs. James White) make any claims that her writings were intended to take the place of the Bible. Possibly the best treatment of her place in the development of the Seventh-day Adventist denomination and the most scholarly answer to her critics is contained in Francis D. Nichol's book, Ellen G. White and Her Critics.<sup>27</sup>

The emergence of the Seventh-day Adventist denomination was gradual and resulted from an exchange of beliefs between members of the Seventh-day Baptists and other fundamentalist groups as well as followers of William Miller. As early as 1845, following the great disappointment of October 22, 1844, a small group of Adventists in Washington, New Hampshire, began to observe the seventh day of the week as the Sabbath. The original Millerite movement began to break up because of differences of opinion and five distinct groups emerged: Advent Christians, Seventh-day Adventists, Church of God, Life and Advent Union, and Church of God in

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<sup>26</sup>Ibid.

<sup>27</sup>Francis D. Nichol, Ellen G. White and Her Critics, (Washington: Review and Herald Publishing Association, 1951).



Christ. The Seventh-day group was the smallest of all. William Miller never identified himself with the small group who advocated the observance of the seventh day as the Sabbath. A number of the other pioneer workers in the Millerite movement did, however, accept this new teaching and a few churches were organized.<sup>28</sup>

In 1846, Ellen Harmon married the Rev. James White and together they espoused this doctrine of the sacredness of the seventh day of the week. Although penniless and in poor health, they both took a very active part in promoting their convictions. James White devoted most of his time to the establishment of the publishing work. In 1847, they assisted in the founding of the first Seventh-day Adventist college at Battle Creek, Michigan. Together, Mr. and Mrs. White started the health work at Battle Creek by helping to establish a sanitarium in 1866.

Following her husband's death in 1881, Mrs. White travelled in the Eastern U. S. and Canada visiting churches and attending conferences and campmeetings. She labored also in Europe and Australia. Under her direction, the College of Medical Evangelists was established at Loma Linda, California, in the year 1909. Dick sums up her contribution to the development of the Seventh-day Adventist denomination in these words:

Her place in the denomination was unique. She never claimed to be a leader, but simply a voice, a messenger bearing communications from God to the people. Her life was marked by deep personal piety

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<sup>28</sup> Carroll, loc. cit.





and spiritual influence, and her messages were an important factor in unifying the churches. She was a constant contributor to the denominational papers and was the author of about twenty volumes.<sup>29</sup>

In 1860, the title "Seventh-day Adventists" was chosen as the denominational name. The first president of the General Conference of Seventh-day Adventists, John Byington, was elected in 1863.

TABLE I

## PRESIDENTS OF THE GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS

Name	Term of Office
1. John Byington	1863 - 1865
2. James White	1865 - 1867
3. J. N. Andrews	1867 - 1869
4. James White	1869 - 1871
5. George I. Butler	1871 - 1874
6. James White	1874 - 1880
7. George I. Butler	1880 - 1888
8. O. A. Olsen	1888 - 1897
9. G. A. Irwin	1897 - 1901
10. A. G. Daniells	1901 - 1922
11. W. A. Spicer	1922 - 1930
12. C. H. Watson	1930 - 1936
13. J. L. McElhany	1936 - 1950
14. W. H. Branson	1950 - 1954
15. R. R. Figuhr	1954 -

Information taken from Seventh-day Adventist Yearbook, 1955, (Review and Herald Publishing Association, Washington, D. C.), p. 285.

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<sup>29</sup>Dick, loc. cit.



Table I reveals the fact that there have been only fifteen presidents of the General Conference of Seventh-day Adventists, including the present incumbent, R. R. Figuhr. At first the term of tenure was limited to two years, but, as Table I shows, there has been a tendency in recent years for the term of office to become somewhat longer.

As far as the history of Seventh-day Adventists in Canada is concerned, the Encyclopedia of Canada reveals this information:

Their first church in Canada was formed about 1860 at South Stukely, Quebec; at present, scattered over the Dominion, they have 150 churches and 8,203 communicants. The 1931 census reports the Seventh-day Adventist population in Canada as 16,026, mostly in Alberta, Saskatchewan, and Ontario.<sup>30</sup>

Table II shows that the actual membership at the close of 1954 was less than the nominal membership in 1931.

TABLE II

SEVENTH-DAY ADVENTIST CHURCH MEMBERSHIP IN CANADA BY CONFERENCES  
AND MISSIONS, AS OF DECEMBER, 1954

Conference	Membership
Alberta	2,799
British Columbia	3,406
Manitoba-Saskatchewan	2,300
Maritime	950
Ontario-Quebec	2,801
Mission	
Newfoundland	350
St. Laurent	66
Total	12,672

Information taken from Canadian Union Messenger, May 18, 1955, pp. 115-122.

<sup>30</sup>Encyclopedia of Canada, (1937 ed.), V, p. 379.



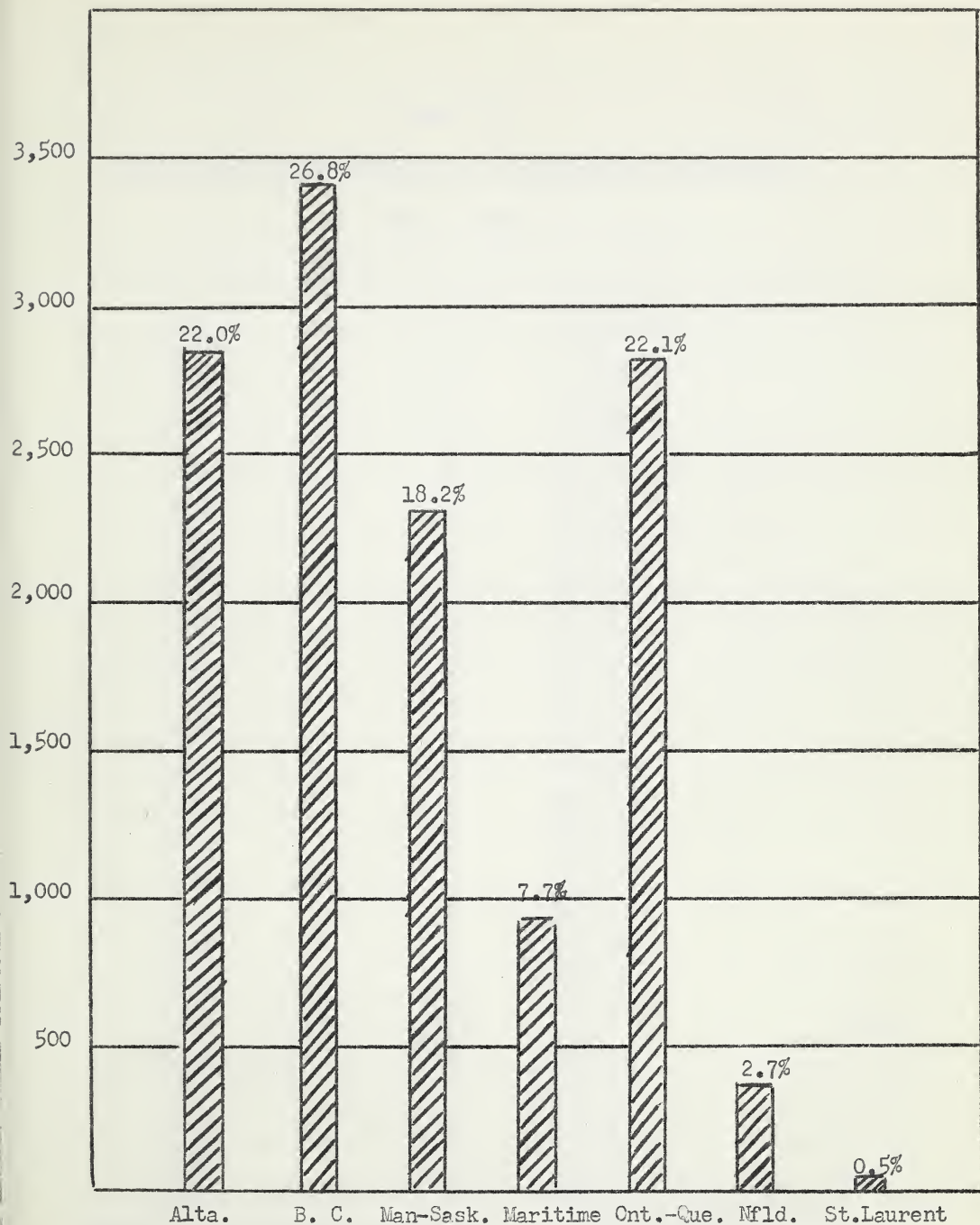


FIGURE I

SHOWING SEVENTH-DAY ADVENTIST CHURCH MEMBERSHIP IN CANADA BY  
CONFERENCES AND MISSIONS, AS OF DECEMBER, 1954





TABLE III

## WORLD FIELD CHURCH MEMBERSHIP OF SEVENTH-DAY ADVENTISTS

1863 - 1954

Year	Membership
1863	3,500
1865	4,000
1870	5,440
1880	15,570
1890	29,711
1900	75,767
1910	104,526
1920	185,450
1930	314,253
1940	504,752
1941	520,644
1942	535,134
1943	544,710
1944	557,768
1945	576,378
1946	598,683
1947	628,594
1948	672,658
1949	716,538
1950	756,712
1951	803,720
1952	856,463
1953	924,822
1954	972,071

Information taken from Seventh-day Adventist Yearbook, 1956, p.300.





Figure I gives a graphical distribution of Seventh-day Adventist membership among the seven conferences in the Canadian Union. Here it is seen that fully two-thirds of the church membership is found in Western Canada, with British Columbia having over one-quarter of the total Seventh-day Adventist membership in Canada.

Table II shows that the Seventh-day Adventist membership in Canada at the end of the year 1954 stood at 12,672. The 1931 Canadian census reported the Seventh-day Adventist population of Canada as 16,026, being confined mostly to Alberta, Saskatchewan, and Ontario.<sup>31</sup> In 1941 this population figure had risen to 18,449 individuals, or 0.16% of the population of Canada.<sup>32</sup>

This Seventh-day Adventist church membership might be compared to the number of communicants in the United States, which at the end of 1952 stood at 253,889.<sup>33</sup> At the end of 1954, this total for the United States had increased to 270,079.<sup>34</sup> During 1955, the Seventh-day Adventist church passed the million mark in world membership.<sup>35</sup>

Table III, based upon figures contained in the 1956 edition of the

<sup>31</sup>Encyclopedia of Canada, (1937 ed.), V, p. 379.

<sup>32</sup>The Canada Year Book, 1949, p. 155.

<sup>33</sup>Statistical Abstract of the United States, (Washington: U. S. Government Printing Office, 1954), Table 55, p. 59.

<sup>34</sup>Church Membership, Britannica Book of the Year, 1956, p. 167.

<sup>35</sup>F. D. Nichol, Seventh-day Adventists, Britannica Book of the Year, 1956, p. 618.



TABLE IV

SEVENTH-DAY ADVENTIST CHURCHES, SABBATH SCHOOLS, MISSIONARY  
VOLUNTEER SOCIETIES, etc.  
1954

Division	Chur- ches	Members	Sab. Schs.	Members	M.V. Socs.	Members	Dorcas Socs.
Australasia	535	36,415	959	63,821	741	21,108	239
Central Europe	870	43,713	1,456	49,125	424	10,059	377
China*	278	21,168	486	23,783	149	4,708	--
Far East	1092	67,674	1,587	89,777	1,094	25,857	499
S.China Is. U.M.	12	1,563	25	2,414	10	523	7
Inter-American	1085	102,473	2,196	133,516	1,611	40,662	509
Middle East	41	1,897	67	2,997	45	1,351	14
North America	3027	285,777	3,164	280,560	3,123	67,824	1,999
Northern Europe	613	47,994	1,229	69,745	650	17,420	291
South America	418	74,525	1,798	92,537	961	26,417	342
Southern Africa	822	128,079	2,649	240,448	2,213	91,408	263
Southern Asia	282	15,681	553	24,995	161	5,432	129
Southern Europe	1537	96,919	2,151	122,263	1,016	39,477	250
U. S. S. R.*	834	40,000	834	46,818	156	2,057	--
Israel Mission	1	26	1	19	6	551	--
Totals	11,447	972,071	21,129	1,257,209	12,638	360,021	4,847

\*Latest information available.

Information taken from Seventh-day Adventist Yearbook, 1956, p. 305.



TABLE V  
INSTITUTIONS OPERATED BY SEVENTH-DAY ADVENTISTS

Year	Publishing Houses	Sanitariums	Treatment Rooms	Advanced Schools	Food Com- panies, etc	Grand Total
1920	45	33	8	97		183
1930	67	51	55	201	25	399
1940	83	90	68	251	29	521
1941	83	82	81	260	29	535
1942	83	82	85	267	29	546
1943	61*	82	91	277	29	540
1944	61	84	100	285	27	557
1945	52	79	83	269	27	510
1946	51	85	82	290	27	535
1947	49	91	86	290	29	545
1948	52	92	68	292	30	534
1949	50	93	68	310	30	551
1950	43	106	57	283	32	521
1951	43	108	57	269	32	509
1952	39	114	67	274	56	550
1953	42	129	83	303	58	615
1954	43	136	99	302	61	641

\*After 1942 printing plants operated in connection with schools are not included.

Information taken from Seventh-day Adventist Yearbook, 1956, p. 302.





TABLE VI

## SEVENTH-DAY ADVENTIST EDUCATIONAL INSTITUTIONS

Year	No. Elemen. Schools	Elemen. Teachers	Elementary Enrollment	No. Coll. Acad., etc.	Teachers	Enrollment
1872				1	3	90
1880	1	1	15	1	20	490
1890	9	15	350	7	56	979
1900	220	250	5,000	25	199	2,357
1910	594	758	12,357	86	561	7,169
1920	928	1,273	23,481	97	1,020	9,540
1930	1,977	2,547	67,719	201	1,794	17,058
1940	2,626	3,753	91,594	251	2,782	19,185
1941	2,871	3,799	99,740	260	1,927*	20,220
1942	2,932	3,973	103,838	267	2,505	20,514
1943	3,027	4,305	107,447	277	2,258	21,082
1944	3,116	4,411	113,945	285	2,497	22,572
1945	3,189	4,777	123,581	269	2,750	24,563
1946	3,341	4,772	128,877	290	3,356	27,887
1947	3,474	5,222	141,463	290	3,222	28,832
1948	3,650	5,598	150,692	292	3,579	30,082
1949	3,854	5,904	162,764	310	3,599	32,277
1950	4,155	6,108	166,793	283	3,481	35,884
1951	4,325	6,313	191,438	269	3,277	34,370
1952	4,524	6,066	194,936	274	3,351	37,151
1953	4,568	6,308	197,515	303	3,769	36,435
1954	4,678	6,549	211,617	302	3,651	38,230

\*The number of elementary school teachers in colleges, academies, and intermediate schools are not included after 1940.

Information taken from Seventh-day Adventist Yearbook, 1956, p.303.





TABLE VII  
MEDICAL INSTITUTIONS

Year	No. San. & Tr. Rooms	No. of Physicians	Nurses	Total Employees	Assets
1866	1	2		14	\$ 24,800.60
1870	1	6		35	44,221.54
1880	2	10		165	190,956.74
1890	3	15		315	548,923.45
1900	27	74		1,216	1,294,474.73
1910	74	116	723	1,989	3,368,041.46
1920	41	80	992	2,225	4,309,701.10
1930	106	146	1,577	3,867	7,999,591.82
1940	158	251	2,507	6,184	9,687,457.49
1941	163	262	1,838*	6,231	10,072,803.01
1942	167	293	1,752	6,685	10,818,773.39
1943	173	293	1,818	5,758	12,713,673.25
1944	184	296	1,880	5,885	14,242,977.51
1945	172	256	1,620	6,013	15,843,184.74
1946	167	267	1,708	6,455	17,898,198.25
1947	177	336	1,808	7,229	18,748,231.59
1948	160	318	1,985	7,605	21,320,427.59
1949	161	342	2,199	7,639	24,704,713.58
1950	163	376	2,381	8,206	27,065,777.24
1951	165	363	2,469	8,319	30,276,429.48
1952	181	380	2,347	8,785	34,812,649.34
1953	212	398	2,446	8,861	39,373,162.08
1954	235	550	3,139	10,574	

\*Student nurses excluded beginning with 1941.

Information taken from Seventh-day Adventist Yearbook, 1956, p. 303.



## PUBLISHING

Year	No. Pub. Houses	Employees	Periodicals	Langs. All Publications	Total Annual Sales
1850			1	1	
1855	1	7	2	1	\$ 2,000.00
1860	1	17	2	1	3,000.00
1870	1	30	3	1	7,000.00
1880	4	128	10	7	40,000.00
1890	7	412	24	12	734,397.00
1900	13	600	96	39	250,000.00
1910	28	610	126	67	1,560,510.58
1920	45	1,125	144	99	5,682,972.35
1930	67	1,145	219	146	4,715,709.89
1940	83	1,255	329	202	3,784,032.84*
1941	83	1,262	329	200	4,275,853.68
1942	83	1,293	313	200	5,467,664.99
1943	61**	1,223	313	200	7,682,683.94
1944	61	1,106	280		8,509,267.09
1945	52	1,284	273	185	9,291,594.79
1946	51	1,542	281	188	10,332,186.28
1947	49	1,641	282	190	11,477,499.76
1948	52	1,747	294	195	11,730,590.22
1949	50	1,772	315	195	12,456,770.25
1950	43	1,668	317	197	12,602,589.69
1951	43	1,608	342	197	13,891,149.47
1952	39	1,704	348	198	16,371,888.24
1953	42	1,540	359	198	16,469,911.99
1954	43	1,681	362	200	17,271,860.76

\*Beginning with 1940, annual sales of literature have been computed on a somewhat different basis, which accounts for the seeming decrease in value.

\*\*After 1942, printing plants operated in connection with schools are not included.

Information taken from Seventh-day Adventist Yearbook, 1956, p.303.





of the Seventh-day Adventist Yearbook, shows the increase in world membership for the denomination between the years 1863 and 1954. It will be noted that during the ninety-year period the membership has risen from 3,500 to 972,071. The latter figure is more than 277 times the membership in 1863. Another observation that may be made in connection with this membership increase is the trend toward numerical superiority for world areas outside of North America. In 1863, all of the 3,500 members of the Seventh-day Adventist church resided in North America. By the end of 1954, only 29.4 per cent of the world membership of 972,071 was within the North American Division of the Seventh-day Adventist organization.<sup>37</sup> This information, as well as other data, is given in Table IV, page 20.

Table IV gives information regarding the number of churches, membership, Sabbath schools, missionary volunteer societies, and Dorcas societies within the thirteen world divisions into which the world work of Seventh-day Adventists is divided. Carroll makes the following observations regarding the organization and activities of Seventh-day Adventists:

The body is thoroughly organized with local, state, and union conferences, and a general conference. The latter meets quadrennially, the union conference, which embraces five or six states, meets biennially, and the local conference annually. The local churches have the congregational form of government, but the conferences are presbyterial in character. There are departments of missions, publication, medicine, education, Sabbath School, and

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<sup>37</sup>Seventh-day Adventist Yearbook, 1956, p. 305.



young people's work which are conducted systematically. The foreign mission work is quite extensive, embracing the countries of Europe, also including Iceland, China, Japan, Korea, India and Burma, five centres in Africa, Australia, Canada, Mexico, and South America.<sup>38</sup>

Tables V, VI, VII, VIII are included to give an overall picture of the various activities of the Seventh-day Adventists. Table V, page 21, gives information regarding the various types of institutions maintained by Adventists. It shows that in 1920 the total number of institutions maintained by the church was 183, a total which stood at 641 in 1954. Likewise, Table VI, page 22, shows that beginning with one college in 1872, staffed by three teachers, and with an enrollment of ninety, the educational program of Adventists at the end of 1954 included 4,678 elementary schools, 6,549 elementary teachers, 211,617 elementary pupils, 302 academies and colleges, 3,651 teachers in academies and colleges, and an enrollment of 38,230. The total enrollment at the end of 1954 was 233,950, which was more than 25 per cent of the world membership for the denomination. In referring to the interest of Seventh-day Adventists in the maintaining of private schools, Pfeffer compares the school enrollment for Adventists and Catholics in the United States with their respective church memberships. Using data available at the end of 1947, Pfeffer shows that for Seventh-day Adventists the school enrollment was 16.9 per cent of church membership and for Catholics the corresponding figure was 10.3 per cent.<sup>39</sup>

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<sup>38</sup>Carroll, loc. cit.

<sup>39</sup>Pfeffer, Church, State and Freedom, (Boston: The Beacon Press, 1953), p. 640, (Note).





Tables VII and VIII, pages 24 and 25, give figures relating to the medical and publishing work respectively. From a single medical institution in 1866, served by two physicians, employing but fourteen individuals, and having total assets of \$24,800.60, the medical work by the end of 1954 included 235 units, 550 physicians, 3,139 nurses, a total of 10,574 employees, and assets totalling \$39,373,162.08 (1953). The publishing work, dealt with in Table VIII, has grown from one periodical in 1850 to 43 publishing houses, 1,681 employees, 362 periodicals, employing 200 languages, and a total annual sales of \$17,271,860.76.

The expense of maintaining this world-wide organization is met largely by contributions from church members through a system of systematic benevolence. The 1954 Statistical Abstract of the United States reports that in 1952, out of forty-six groups reporting from religious bodies having a membership of 50,000 and over, Seventh-day Adventists in the United States contributed on the average \$165.26. The only other religious group reporting and having an average contribution above \$100 was the Nazarene Church with \$117.97.<sup>40</sup> Figures available for Canada indicate that the average contribution for 1954 among Seventh-day Adventists in Canada was \$113.69, or an estimated 14.4 per cent of income.<sup>41</sup> In 1954, the per capita contribution by

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<sup>40</sup>Statistical Abstract of the United States, 1954, Table 56, p.60.

<sup>41</sup>E. L. Green, Canadian Union Messenger, (Oshawa: The Maracle Press), Feb. 9, 1955, p. 26.



the world membership of Seventh-day Adventists was \$70.39.<sup>42</sup> In 1954, the total amount of church funds handled by the Seventh-day organization was \$62,607,994.37. Of this total, \$20,638,181.59 or approximately 33 per cent was appropriated for the promotion of foreign missions.<sup>43</sup> In the 1955 Brittanica Book of the Year, Nichol observes:

At the Autumn Council of the executive committee held at the international headquarters located at Takoma Park, D. C., in October, 1954, the budget voted for 1955 was \$20,300,000, the main portion being for overseas missions. This was exclusive of monies appropriated by local conferences in North America for the support of their institutions and personnel, including ministers.<sup>44</sup>

Based on the 1953 financial statement and statistical report, the total denominational investment of Seventh-day Adventists stood at \$250,707.70. Of this total, \$179,839,813.89 was in North America and the balance of \$70,706,893.81 represented the foreign investment for the denomination. The per capita denominational investment had risen from \$90.01 in 1907 to \$270.91 at the end of 1953.<sup>45</sup>

By the end of 1955, the Seventh-day Adventists were carrying on work in conjunction with publications in 200 languages and by means of oral work only in another 526 languages, or a total of 726 languages.<sup>46</sup>

<sup>42</sup>Seventh-day Adventist Yearbook, 1956, p. 300.

<sup>43</sup>Ibid.

<sup>44</sup>F. D. Nichol, "Seventh-day Adventists," Brittanica Book of the Year, 1955, p. 680.

<sup>45</sup>Seventh-day Adventist Yearbook, 1956, p. 301.

<sup>46</sup>Ibid., pp. 297-299.



Using the world total of geographical and political divisions, which is set by the United Nations at 205, organized work is being conducted by Seventh-day Adventists in 184 of these countries. Within the borders of these 184 political divisions, 98.5 per cent of the world's population is concentrated.

For the purposes of this survey, a country or political division is considered to have been entered when regular medical, educational, or other mission activities are being conducted among the people of that particular area, or when there is in the territory one or more groups of persons connected in an organized way with the denomination, such as in Sabbath school or church membership. A new field is not considered as entered when only itinerant preaching or literature evangelism has been done, or when there are only a few scattered believers.<sup>47</sup>

#### What Do Seventh-day Adventists Believe?

Seventh-day Adventists are fundamentalists and do not have any catechism or statement of creed. They prefer to believe that the Bible in its entirety represents the basis for the doctrines which they profess and teach. The list which follows is a condensation of an article appearing in Look which dealt with the work and teachings of Seventh-day Adventists.<sup>48</sup> Since adequate coverage has already been given to

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<sup>47</sup>Ibid., p. 297.

<sup>48</sup>Arthur S. Maxwell, "What is a Seventh-day Adventist?" Look, March 10, 1953, pp. 77-79.





their denominational activity in the field of foreign missions, education, medical work, et cetera, attention will be confined to a consideration of their principal beliefs.

1. A Seventh-day Adventist believes in the imminent return of the Lord and lives under a sense of destiny, believing it to be his duty to warn mankind that the end of the world is at hand.

2. They observe Saturday as the Sabbath, regarding it as a perpetual memorial of God's creative power. Seventh-day Adventists believe in abstaining from all unnecessary temporal activity between sunset Friday evening and sunset Saturday evening.

3. Seventh-day Adventists accept the Bible literally, believing that the original authors were inspired by God. They recognize that there have been many translations of the Bible down through the centuries. They accept the fact that words change in meaning with the passage of time, thus making occasional revisions of translations desirable.

4. Being fundamentalists in the extreme, Seventh-day Adventists believe that God created the world by divine fiat, in six literal days. The record of creation is accepted by them, not as a fable, but as fact. They consider that if the omnipotent Creator could make billions of suns (which the astronomers claim to have seen circling through the immensities of space), it was no great problem for Him to call this one planet into existence. The evidence used by geologists and paleontologists to support their theory that the earth is millions of years old is regarded by Seventh-day Adventists as substantiating the Bible story of the Flood. That global catastrophe, they maintain, affords a completely satisfactory explanation of all the fossils, buried coal beds, and oil-bearing strata.

5. Seventh-day Adventists believe in the Trinity, and reverently worship Father, Son, and Holy Spirit. They believe this doctrine to be the teaching of the Bible concerning God in His relation to this world and the human race.

6. The doctrine of the virgin Birth is accepted by the Adventists. They hold that it is one of the vital truths of the Christian faith, foretold in the Old Testament and confirmed in the New.

7. Accepting literally Christ's teaching that "he that believeth and is baptized shall be saved" (Mark 16:16), Seventh-day





Adventists require all who desire to join their church to be baptized by immersion.

8. Seventh-day Adventists do not teach that people must obey the Ten Commandments in order to be saved. They hold that salvation is by grace alone through faith in the atoning death of Jesus Christ. Adventists maintain that no one can work his way into heaven. It is their contention that no degree of obedience, no works of penance, no amount of money entitles anyone to any divine favor. They do believe, however, that "faith without works is dead" and they teach that keeping the commandments is the result, the evidence of salvation. To Seventh-day Adventists, the observance of the Ten Commandments is a matter of love and not a legal duty. This interpretation they base upon the injunction of Jesus, "If ye love me, keep my commandments" (John 14:15).

9. The word "Adventist" in the denominational title is significant to the adherents of this church. It indicates their special concern for this phase of Christian teaching. Their study of the Bible leads them to believe, not only that Christ is coming, but that He is coming soon. They believe in a visible, personal return of Jesus to this earth. It is the firm belief of Adventists that the Second Coming of Christ will climax a sequence of stupendous events--political and religious--which will involve the entire population of the globe and mark the end of the world, or age, as we know it today.

10. Seventh-day Adventists believe in a millenium. They teach that this millenium will follow the resurrection of the followers of Christ, which they believe will take place upon His Second Coming. This millennial reign, Adventists maintain, will take place in heaven, not on this earth, which will remain a desolate, depopulated wilderness through this period. The Seventh-day Adventist doctrine provides for the executive judgment of God upon the wicked at the close of the millennial period, to be followed by a purification and rehabilitation of this earth as the future eternal home of the redeemed.

11. One of the chief reasons advanced by Seventh-day Adventists for the soon return of Christ is the unsettled state of world affairs. The political developments among the nations and in the social, economic, and religious life of the masses are to these people signs of the imminent fulfillment of Christ's promise to return. The invention of the atomic and hydrogen bombs, bringing with it fear among the political leaders of the nations of the world, and the uneasiness among the masses of the common people, who foresee possible annihilation through the use of nuclear weapons, are considered by Seventh-day Adventists to be harbingers of the Second Advent. The search for security on the part of nations, which is driving them to combine into massive confederacies, is regarded as a fulfillment of Bible prophecy.



The amazing multiplication of inventions that have changed man's whole way of life during the past century is regarded as another striking fulfillment of the impending return. This unprecedented increase in knowledge, with multitudes running to and fro as never before is presented by Adventists as a fulfillment of Daniel's prophecy in Dan. 12:4.

Still another sign referred to by Adventists is the moral collapse so evident in social and political life today.

12. Seventh-day Adventists have never set a definite time for Christ to come. They accept literally the statement, "Of that day and hour knoweth no man" (Matt. 24:36).

13. In regard to the question of divorce, Adventists believe adultery is the only Biblical grounds for this practice. However, they do recognize the right of the State to enact certain statutory provisions governing the formation and dissolution of the marriage contract.<sup>49</sup>

14. Seventh-day Adventists do not drink alcoholic beverages or use tobacco. They take this stand as a health measure believing that the body is the "temple of the Holy Ghost" (1 Cor. 6:19) and that they are obligated to refrain from all harmful indulgences which might weaken their efficiency. They also advocate a health reform program which abstains from unclean meats as defined in Leviticus 11 and recommends, wherever possible, a vegetarian diet.

15. Seventh-day Adventists are interested in welfare work. From the end of World War II to the end of 1952, they shipped overseas to the poor and needy of 41 countries more than 1500 tons of clothing and 2000 tons of food. These shipments are made by their own welfare organizations and do not include personal donations by church members to other welfare agencies.

16. Religious liberty is a cardinal doctrine of Seventh-day Adventists. They are champions of religious freedom and have consistently fought such proposals as calendar reform, "blue-law" legislation, and other similar suggestions designed to violate the principle of the separation of church and state. Their views on this subject are advocated in their magazine Liberty, A Magazine of Religious Freedom, published quarterly and devoted exclusively to the preservation and extension of religious liberty.<sup>50</sup>

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<sup>49</sup>See "On Marriage and Divorce," Resolutions Adopted by the fifth Quadrennial Session, Canadian Union Messenger, July 13, 1955, p. 166.

<sup>50</sup>Liberty, Organ of the Religious Liberty Association, (Washington, D. C.: Review and Herald Publishing Association).



17. In regard to life after death, Adventists hold that life comes only from Christ, the source of life. No one, they assert, can have eternal life apart from Christ. Man by himself, they say, is mortal, subject to death. Immortality, they believe, will not be conferred until the resurrection at the Second Coming of Christ. Seventh-day Adventists hold that the ancient supposition that people go to heaven or hell immediately upon death is an infiltration of pagan mythology into Christian theology.

In summary, Seventh-day Adventists claim they are not inventors of new doctrines but recoverers of old truths--truths long eclipsed by the infiltration of pagan traditions and superstitions into the Christian Church.

As has already been mentioned in this dissertation, the premillenarian doctrine is not confined to Seventh-day Adventists but is widely accepted among many fundamentalist sects. The practice of Sabbath observance, however, is not common outside their ranks, except in the case of Orthodox Jews, Seventh-day Baptists, and several off-shoot movements which grew out of the parent Seventh-day Adventist body. Statements such as the following are regarded as partial justification by Adventists for their concern in observing the seventh day as sacred time:

Sabbath--Biblically, the seventh day of the week, and day of rest and of joy consecrated to the Lord. Originally the sabbath was thought of as extending from sunset of Friday to sunset of Saturday, but in common usage among Christians it later came to refer to Sunday.<sup>51</sup>

A somewhat similar view is expressed by Henry C. Vedder in

A Dictionary of Religion and Ethics:

Sabbath--Traces of the observance of the first day of the week are found in the New Testament. But there is no command to observe

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<sup>51</sup>F. H. Pierce, "Sabbath," Collier's Encyclopedia, (1950 ed.), XVII, 240.





the day, and in the literature of the first three centuries observance of the day is regarded as a commemoration of the resurrection and a joyful privilege and not an obligation. The first legal recognition of the day is a decree of Constantine published in 321 A.D., which calls it the "venerable day of the sun." Laws requiring rest from labor were promulgated in the reign of Charlemagne, and became general in all "Christian" nations. The notion that the obligation of the . . . commandment has passed over to Sunday making that the "Christian Sabbath" is quite modern and is confined to English-speaking countries. It was first advocated by the Rev. Thomas Bownd, a clergyman of the Church of England, in 1606.<sup>52</sup>

Pfeffer, in dealing with the legality of passing legislation to make Sunday observance compulsory, quotes this statement:

The Sabbath of Sinai was the seventh day of the week; the earliest recognition of Sunday by Christians is recorded by Justin Martyr, who reported that in the second century the Christians of Rome gathered on that day to hear readings from the Scriptures, participate in common prayer, and dine together, in the manner in which the Jews celebrated the Biblical Sabbath. Sunday was selected as it was the day observed by the Mithraists, another popular cult, as the day of the Sun-god. Constantine, as part of his program of empire unification, promulgated the first compulsory Sunday law in the year 321 A. D. The law read: All judges and city people shall rest on the Day of the Sun. Country people, however, may freely attend to the cultivation of the fields, because it frequently happens that no other days are better adapted for planting the grain in the furrows or the vines in the trenches. So that the advantage given by heavenly providence may not for the occasion of a short time, perish.<sup>53</sup>

Pfeffer also cites the decision handed down in one American court in relation to the history of Sunday legislation:

All Sunday legislation is the product of pagan Rome; the Saxon laws were the product of the Middle Age legislation of the Holy Roman Empire. The English Laws are the expansion and the American are the transcript of the English.<sup>54</sup>

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<sup>52</sup>Henry C. Vedder, "Sabbath," A Dictionary of Religion and Ethics, (New York: The MacMillan Co., 1921), p. 390.

<sup>53</sup>Pfeffer, op. cit., p. 228.

<sup>54</sup>Pfeffer, loc. cit., citing Alvin W. Johnson, Frank H. Yost, Doctoral Thesis, "Separation of Church and State in the United States," (Minneapolis: University of Minnesota Press, 1948), p. 222.





Seventh-day Adventism, in common with its spiritual forerunner, Millerism, undoubtedly has inherent in its teachings certain features which invite disagreement on the part of the communicants of some religious faiths and possibly vigorous denial in the case of others. Sweet, after indicating some of his reasons for not being able to agree fully with the teachings of Seventh-day Adventists, concludes his appraisal as follows:

But whatever may be said of present-day Adventists, the spiritual children of the Millerite movement, no religious body in North America possesses a more devoted membership or has a higher "sense of destiny and divine commission."<sup>55</sup>

#### The Educational Philosophy of Seventh-day Adventists

The presence of Seventh-day Adventists parochial schools in a country which may justly pride itself on a progressive and continually improving public school system invites an explanation. This explanation is found in the philosophy of education which has been formulated by the founders and pioneers of the sect, especially Ellen G. White, and which has received the approval and support of the denominational leaders right down to the present time.

This educational philosophy is inseparably interwoven with their concept of life--its origin, its purpose, and its expected culmination. The religious perspective with which education is viewed elevates this

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<sup>55</sup>Sweet, loc. cit.



function of organized society to a position of considerable importance. The Adventist concept of education also re-emphasizes their fundamentalist position.

To the orthodox Adventist, the proper appreciation of the role of education involves a return to the time of the Garden of Eden. Since they are strict fundamentalists, this retrospection presents no historical obstacle. Adventists envision the garden as a place of unsurpassed beauty and perfection which provided a fitting home for Adam and Eve, the progenitors of the human family. These first parents are regarded as having been perfect beings of superior strength and intellect, living in an environment unmarked by evidences of death or decay. As far as the eye can see on every hand there is nothing to mar the scene of surpassing beauty and perfection.

As the crowning glory of this ideal society, our first parents are considered to have had face-to-face communion with God. Here in the garden in the cool of the evening, God talked over the events of the day with Adam and Eve. Ellen G. White describes the Adventist position in these words:

When Adam came from the Creator's hand, he bore in his physical, mental and spiritual nature, a likeness to his Creator. God created man in His image and it was His purpose that the longer man lived, the more fully he should reflect the glory of the Creator. All his faculties were capable of development; their capacity and vigor were continually to increase. Vast was the scope offered for their exercise; glorious the field opened to their research. The mysteries of the visible universe--the wonderful works of Him who is perfect in knowledge--invited man's study. Face-to-face, heart-to-heart communion with his Maker was his high privilege. Had he remained loyal to God, all this would have been his forever. Throughout eternal ages he would have continued to gain new treasures of knowledge, to



discover fresh springs of happiness and to obtain clearer and yet clearer conceptions of the wisdom, the power, and the love of God. More and more fully would he have fulfilled the object of his creation, more and more fully have reflected the Creator's glory.<sup>56</sup>

The scene of perfection is not to last and a discordant note enters to destroy the harmony of the garden. Sin, with all its attendant evils, makes its appearance. Satan beguiles Eve, and through her Adam, to disobey the express command of God. Retribution follows swiftly upon the heels of the crime. Expulsion from the beautiful garden, the appearance of suffering and death, are only part of the price that Adam and Eve must pay. The hardest blow of all is the loss of face-to-face communion with God. Sin has created an abyss between the Creator and the created and consternation reigns in heaven. Every agency in heaven and earth is enlisted in the struggle to restore the harmony which previously existed in the garden. The abyss between a sinless God and His sinning children must somehow be bridged. The Seventh-day Adventist contends that life with its functions and activities must be so planned that this primary objective is not obscured.

It is only when this primary purpose is kept clearly in view that the true role of education as viewed by Adventists can be discerned. Education becomes not merely the training of the mind and the hand so that the educand can acceptably fill his place in society. While this function of education is recognized by Adventists as being of great

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<sup>56</sup>Ellen G. White, Education, (Mountain View, California: Pacific Press Publishing Association, 1902), p. 15.



importance, transcending this secular goal is the sacred obligation of helping children and youth to reflect more perfectly the character of God, thereby helping to span the chasm between heaven and earth.

White puts it thus:

In order to understand what is comprehended in the work of education, we need to consider both the nature of man and the purpose of God in creating him. We need to consider also the change in man's condition through the coming in of a knowledge of evil, and God's plan for still fulfilling His glorious purpose in the education of the human race.<sup>57</sup>

To the Seventh-day Adventist the highest education is that which will teach their children and youth the principles and practices of Christianity, which will give them an experimental knowledge of God's ways, and will impart to them the lessons that Christ gave to His disciples of the paternal nature of God.<sup>58</sup>

In the highest sense, the work of education and the work of redemption are one; for in education, as in redemption, "other foundation can no man lay than that is laid, which is Jesus Christ."<sup>59</sup>

From these statements it can be seen that education, to the Adventist, is not merely a phase in the preparation of children and youth for the responsibilities of adulthood but a sacred obligation enjoined upon Christian parents. Education, in the opinion of Seventh-day Adventists, thus becomes an integral part of God's plan for His followers on earth.

White puts it in these words:

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<sup>57</sup>Ibid., pp. 14, 15.

<sup>58</sup>Ellen G. White, Counsels to Parents and Teachers, (Mountain View, California: The Pacific Press, 1913), pp. 45, 46.

<sup>59</sup>Ibid., p. 30.





To bring man back into harmony with God, so as to elevate and ennoble his moral nature that he may again reflect the image of the Creator, is the great purpose of all the education and discipline of life.<sup>60</sup>

To understand properly the history of Seventh-day Adventist education in Canada or elsewhere, the reader must realize that the leaders of this sect consider a church-sponsored school system not merely desirable but absolutely essential. Their conviction that education cannot be safely separated from religious instruction and practice is a motivating force behind their efforts to continually expand and improve their educational facilities. This conviction has been intensified by such admonitions as the following:

The most important work of our educational institutions at this time is to set before the world an example that will honor God. Holy angels are to supervise the work through human agencies and every department is to bear the mark of divine excellence.<sup>61</sup>

Such a view of education as that advocated by White in the preceding quotation is bound to affect every phase of the educational process. Of necessity the Bible assumes an important place in the curriculum. It is regarded as a unifying factor capable of providing inspiration for each course presented in the classroom. History, science, literature, business methods, and physiology are some of the fields of study which are considered to be more clearly understood when studied in conjunction with the Bible. The Adventist evaluation of the role of the Bible in education is set forth in these words:

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<sup>60</sup>Ibid., p. 49.

<sup>61</sup>Ibid., p. 57.



The Bible contains all the principles that men need in order to be fitted either for this life or for the life to come.<sup>62</sup>

Again:

As a . . . stimulus to development, nothing else can equal the study of God's word. As a means of intellectual training, the Bible is more effective than any other book, or all other books combined. The greatness of its themes, the dignified simplicity of its utterances, the beauty of its imagery, quicken and uplift the thoughts as nothing else can. No other study can impart such mental power as does the effort to grasp the stupendous truths of revelation. The mind thus brought in contact with the thought of the Infinite cannot but expand and strengthen.<sup>63</sup>

As an educator the Holy Scriptures are without a rival. The Bible is the most ancient and the most comprehensive history that men possess. It came fresh from the fountain of eternal truth; and throughout the ages a divine hand has preserved its purity. It lights up the far-distant past, where human research seeks in vain to penetrate. In God's word only do we behold the power that laid the foundations of the earth and that stretched out the heavens. Here only we find an authentic account of the origin of nations. Here only is given a history of our race unsullied by human pride or prejudice.<sup>64</sup>

From these quotations it is evident that Seventh-day Adventists place great confidence in the Bible as the most important single factor in education. To them the Bible contains an infallible exposition of all fields of human endeavor and all branches of intellectual activity. They contend that there is no branch of legitimate business for which the Bible does not afford as essential preparation. The principles of diligence, honesty, thrift, temperance, and purity which the Bible advo-

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<sup>62</sup>Ibid., p. 123.

<sup>63</sup>Ibid., p. 124.

<sup>64</sup>Ibid., p. 52.



cates are to them the secret of true success. They cannot imagine a life situation which is not covered by some principle enunciated in this Book.

The fact that there are some references in the Bible which are difficult or even impossible of explanation does not present to the adventist any reason for doubting its inspiration. Instead they regard the presence of these mysteries as additional proof of the certainty of its origin. Since they consider the Bible to be the inspired Word of God, they consider it essential that the knowledge of God which it imparts should never be fully comprehended. Instead of achieving full understanding of the mysteries of God, they prefer to regard growth in spiritual knowledge as something akin to a journey into a vast uncharted territory whose horizons recede as the traveller advances.

The mysteries of the Bible, so far from being an argument against it, are among the strongest evidences of its divine inspiration. If it contained no account of God but that which we could comprehend; if His greatness and majesty could be grasped by finite minds, then the Bible would not, as now, bear the unmistakable evidences of divinity. The greatness of its themes should inspire faith in it as the word of God.

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It is impossible for any human mind to exhaust even one truth or promise of the Bible. One catches the glory from one point of view, another from another point; yet we can discern only gleamings. The full radiance is beyond our vision.

As we contemplate the great things of God's word, we look into a fountain that broadens and deepens beneath our gaze. Its breadth and depth pass our knowledge. As we gaze, the vision widens; stretched out before us we behold a boundless, shoreless sea.

.....

If it were possible for us to obtain a full understanding of God and His word, there would be for us no further discovery of truth,



no greater knowledge, no further development. God would cease to be supreme, and man would cease to advance.<sup>65</sup>

The Bible-centered concept of education has left its imprint upon the objectives of a Seventh-day Adventist school. The following list is quite typical of these objectives:

1. The development of a character approved of God and in favor with man.
2. To give youth such a vision of the world's need that they may be led to dedicate their lives to the service of God in the fields of denominational endeavor.
3. To guard sound health as evidenced by a strong and graceful body, an alert and inquisitive mind, and a happy and congenial spirit.
4. To develop in the student those attitudes which make possible the most successful and harmonious human relationships.
5. To train every student in the duties, responsibilities, and privileges of citizenship.
6. To emphasize the dignity of labor and the training of each student in a vocation, trade, or profession with sufficient skill to earn a livelihood.
7. To develop the resources within oneself to appreciate and enjoy the noblest in literature, art, music, nature and recreation, without depending on the mechanical or the artificial.<sup>66</sup>

These objectives will be discussed in some detail in that section of this dissertation which deals specifically with Canadian Union College, the centre of Seventh-day Adventist educational work in Canada.

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<sup>65</sup>Ibid., pp. 170-172.

<sup>66</sup>Canadian Union College Bulletin, Volume 46, (College Heights: Canadian Union College Press, 1955), p. 18.





### Summary

In this second chapter it has been the purpose of the writer to acquaint the reader with the historical background, present strength, and educational philosophy of Seventh-day Adventists. It has been shown that the founders of the sect were drawn largely from Baptist and Methodist communicants who were convinced that the second advent was imminent.

One of the founders of the Seventh-day Adventist denomination was Ellen G. White, to whom is attributed the prophetic gift. Because of her interpretation of the role of education in the plan of redemption, the Adventist church has become committed to a continually expanding school program. Because Seventh-day Adventists emphasize the religious aspect of their educational philosophy, the Bible has been assigned an important place in the school curriculum.



# CHAPTER III

## HISTORICAL SKETCH

### Introduction

In this chapter the writer proposes to present a brief historical account of the educational work of Seventh-day Adventists in Canada. The development of the educational work of Adventists will not receive any detailed treatment except in the case of Alberta. In the space devoted to the Alberta scene, Canadian Union College will be studied quite intensively both in regard to its early history and its evolution to its present status. Pertinent facts will be presented in the form of tables and figures to enable the reader to gain a better understanding of the historical portion of this thesis.

In those sections of this chapter which deal with other provinces than Alberta, the writer has borrowed material from a term paper written by Lawrence E. Smart, former Educational Secretary of the Canadian Union Conference of Seventh-day Adventists, Oshawa, Ontario. This term paper, "A Brief History of Seventh-day Adventist Church Schools in the Dominion of Canada," was prepared by Mr. Smart in partial fulfillment of a course taken at the University of Toronto. That portion of this chapter which deals with Alberta is based upon primary source material, including letters, early school bulletins, and personal interviews. Because Canadian Union College is the centre of Seventh-day Adventist education not only in Alberta but also in Canada, considerable space will be devoted to its founding and development.



## Eastern Canada

Quebec. As far as can be ascertained, the first evidence of the preaching of Seventh-day Adventist doctrines in Canada was during the early 1860's. About that time a retired sea captain, Joseph Bates, travelled through Quebec and along the shores of Lake Ontario, holding meetings in schoolhouses and in the homes of farmers. He made his tour during the winter and had to travel on foot most of the time. As a result of his labours, the first Seventh-day Adventist church in Canada was organized at South Stukely, Quebec. It was here at South Stukely that the first Adventist church school in Canada opened its doors in 1885. The average attendance was twenty and its first teacher was Mary Cushing, a young Canadian girl. The succeeding teachers were mainly Americans and the curriculum and textbooks took on a decidedly American flavor. At one stage of its existence, the South Stukely school had a top enrollment of seventy pupils and a staff of two teachers. Finally the enrollment began to decline steadily and the school closed around the year 1921.

The second school sponsored by Seventh-day Adventists was also located in Quebec. It was the Fitch Bay High School, strictly a secondary school. It was held in a building that served as both school and church. During the week classes were conducted while on Saturday the desks were piled on the sides of the room and church services were held. The Fitch Bay High School continued to operate from 1894 to 1901. At the time of writing, May, 1957, a small school is being operated by Seventh-day Adventists in Montreal.



Ontario. The next attempt to provide church school education for the children was launched in Stelton, Ontario, in 1896. In order to boost the enrollment, church members took into their homes children who lived at some distance from the school. The Stelton school operated for nine years.

Other attempts were made to establish schools in various centres but the first venture which developed into a permanent work was begun in Lorne Park, near Toronto, in the year 1903. Lorndale Academy, a boarding school, was located on a fifty-acre farm which included a large, twelve-roomed stone house. Although only eight students and two teachers were on hand for opening day, the leaders refused to become discouraged. The buildings were added to in 1907, but the low enrollment was still a discouraging factor. Finally in 1912 it was decided to try and secure a more favorable location. A new tract of land was purchased near Oshawa and the name of the school changed to Buena Vista Academy. Even in this new location, the enrollment increased slowly but in spite of this lack of patronage the facilities were steadily improved and the course offerings were expanded. In 1916, the name of the school was again changed, this time to Eastern Canadian Missionary Seminary. Four years later a final change of name was carried out, the name chosen being Oshawa Missionary College. Possibly the most important factor in the ultimate success of Oshawa Missionary College was the establishment of a woodwork shop. At the present time, this woodwork shop is doing a gross business of nearly two hundred thousand dollars a year. At the close of the 1953 fiscal year, the net worth of the college was set at more than four





hundred fifty thousand dollars. The enrollment has never been large, and at the present time averages about one hundred fifteen students.

In 1918 a house was purchased by the Windsor Seventh-day Adventist Church and converted into a church and a church school. This school continued to operate for four years before being closed. When a new church was built, provision was made for a large church school room. The school was reopened in 1939 and has remained in operation since that date.

For some years the Port Arthur and Fort William Adventist groups met as one congregation. As the membership increased, the Port Arthur group decided to build a church building of their own. When the funds had been raised, the Port Arthur group changed their original plans and decided to invest the money they had raised in a church school rather than in a church. As a result, a church school was built in 1950 and the school opened that fall. The first year the enrollment was only seven but it has increased steadily and a thriving school is now being operated.

The Toronto Seventh-day Adventist Church opened a church school in 1933, with Miss Abbie Culbert teaching eighteen children in one room of the church building. The enrollment increased to the point where it was necessary to open a second church school in another part of the city. The second school was opened in 1938 and remained open for five years. Those parents desiring their children to have a church school education continued to send them to the original school on Awde Street. This situation continued until 1953, when the Willowdale school was opened.



FIGURE 2

Showing location of  
Seventh-day Adventist schools  
in Ontario and Quebec. (Based  
on information supplied by  
Ontario-Quebec Conference of  
Seventh-day Adventists.)





TABLE IX

A SUMMARY OF PERTINENT FACTS REGARDING SEVENTH-DAY ADVENTIST CHURCH  
SCHOOLS IN ONTARIO AND QUEBEC AS OF DEC. 31, 1956

School - Location	Teacher	Enrollment by Grade									
		1	2	3	4	5	6	7	8	9	
Hamilton, Ontario	Miss Mary Lister	1	4	5	5	5	2				20
	Miss Leona Alderson							3	4	6	13
Oshawa, Ontario	Mrs. Edna Grove	16	13								29
	Miss Viola Longard			12	13						25
	J. B. Curtis					7	13				20
	Carl Ritchey							12	16		28
Montreal, Quebec	A. A. Milward	2	2	2	2	4	1				13
Paris, Ontario	Mrs. Ida Wilson	3	2	2	1		2	1	3		14
Toronto, Ontario	Miss Eleanor Gustavsen	1	3	3	2	4	2	1	4		20
Welland, Ontario	Miss Marlene Cliffe	1	2		1	1		4			9
Willowdale (North Toronto), Ontario	Gordon Burton	2	4	6	5	4	1		5		27
Windsor, Ontario	Louis Bogden	4	2	4	5	3	2	2			22
		30	32	34	33	27	23	23	32	6	240

Information contained in this table is compiled from the reply to a questionnaire submitted to the Ontario-Quebec Conference of Seventh-day Adventists, March, 1957



TABLE X

SHOWING GRADUATES FROM ACADEMY AND COLLEGE DIVISIONS OF  
OSHANA MISSIONARY COLLEGE\*

Year	Academy	College	Year	Academy	College	Year	Academy	College
1910	1		1926	4	4	1942	9	3
1911	1		1927	11	3	1943	5	7
1912	2		1928	9	4	1944	7	8
1913			1929	11	3	1945	9	7
1914	5		1930	10	3	1946	22	6
1915	4		1931	6	3	1947	5	5
1916	3	1	1932	4	3	1948	17	3
1917	5	2	1933	7	3	1949	8	10
1918	8	3	1934	8	7	1950	9	12
1919	12	1	1935	10	2	1951	17	3
1920	11	6	1936	4	5	1952	26	1
1921	8	6	1937	7	2	1953	21	20
1922	6	4	1938	5	4	1954	20	14
1923	8	5	1939	13	3	1955	28	11
1924	9	4	1940	14	5	1956	32	14
1925	9	3	1941	7	2	Totals	466	215

\*Also known as Lorndale Academy, Buena Vista Academy, Eastern Canadian Missionary Academy.





TABLE XI

SHOWING ADMINISTRATORS WHO HAVE BEEN IN CHARGE OF  
OSHAWA MISSIONARY COLLEGE AND ITS FORERUNNERS

School Name	Administrator	Term of Service
Lornedale Academy	Eugene Leland	1903-1906
	W. E. Hancock	1906-1908
	H. T. Curtis	1908-1912
Buena Vista Academy	W. J. Blake	1912-1914
Union Conference School	T. D. Rowe	1914-1916
Eastern Canadian Missionary Seminary	F. A. Spangler	1916-1919
	A. J. Olson	1919-1921
	K. L. Grant	1921-1925
	L.N. Holm	1925-1930
	C. W. Degering	1930-1937
	F. R. Isaac	1937-1939
	C. W. Shankel	1939-1947
	C. H. Casey	1947-Feb. 1948
	T. C. Murdoch	Feb. 1948-July 1948
	C. L. Smith	1948-1950
	W. A. Sowers	1950-

Information contained in this table is taken from a letter written by W. A. Sowers, April 11, 1957.



At the present time the Awde school employs two teachers and the Willowdale school has one teacher.

Ottawa saw its first Adventist school in 1933. It remained open for only three years before being permanently closed.

In 1932, the Hamilton Seventh-day Adventist school was opened but operated for only two years before being closed. The church members were interested in providing a parochial education for their children, but they felt they did not have the necessary facilities to carry out their plans. It was not until the year 1951 that they were able to build a new brick church and church school. The Hamilton school is modern in every respect, but the enrollment has never been large due to the small number of children of school age.

In 1947, a school was opened in the basement of the Paris church. Despite the small church membership, the school program has been maintained.

In 1952, a small church school was opened by Seventh-day Adventists at Haileybury. Because of the small enrollment, it operated for only three years.

Figure 2 gives the location of Seventh-day Adventist parochial schools in Ontario. Table IX lists the pertinent information regarding these schools as of December 31, 1956. Table X lists the number of graduates from the school that is now known as Oshawa Missionary College. Table XI lists the administrators who have served this school.

The Maritimes. About the same time that the church was trying to



establish a boarding academy in Ontario, church members in the Maritimes were launching on a new venture. In 1903, the Farmington Industrial Academy was opened in Nova Scotia on October 6. The following year a fund was raised to improve facilities at the Academy, but it was decided that the existing location was not suitable. Accordingly, a new location was secured at Williamsdale, Nova Scotia. The Academy operated at this new location until 1918, when it was moved to Memramcook, and its name changed once more, this time to the Maritime Conference Academy. It was thought that this last move would boost the sagging enrollment, but the results were disappointing. Memramcook Academy came to a sudden end when it was destroyed by fire in 1932. Since the depression was at its height, funds to rebuild were unavailable.

Another early educational endeavor on the part of Seventh-day Adventists in the Maritimes began in 1904, at Dickie Mountain, Norton, New Brunswick. A Mrs. Martin Kierstead opened a small school in her home and for forty years she has operated this school without salary or compensation from the church, the largest enrollment for a single year being nine. Occasionally there has been a year when the school did not operate, but at present it is operating.

Carlingford, in New Brunswick, was the next to secure a church school. For a number of years it was held in the homes of various members. When the enrollment dropped below the point where it was felt practical to continue the school, the school was closed. By 1935 the number of Adventist children of school age had increased sufficiently to warrant the reopening of the school. It was again held in the home





TABLE XII

A SUMMARY OF PERTINENT FACTS REGARDING SEVENTH-DAY ADVENTIST CHURCH  
SCHOOLS IN THE MARITIMES AS OF DECEMBER 31, 1956

School - Location	Teacher	Enrollment by grade									
		1	2	3	4	5	6	7	8	9	10
Barnesville, N.B.	I. Schaber	2				3	1		1	1	1
Carlingford, N.B.	Mrs. C. Flowers	4	1	1	1	1				2	10
Moncton, N.B.	D. Gay	2		1	3	2	2	1	3		14
		8	1	2	4	6	3	1	4	3	1

Information contained in this table is compiled from the reply to a questionnaire submitted to the Maritime Conference of Seventh-day Adventists, March, 1957.





of one of the church members. However, the school operated for only two years when it was again closed. In 1945 the Carlingford Seventh-day Adventist school was reopened in a modern building, and in spite of the low enrollment, the prospects for its continued operation seem good.

The Halifax Seventh-day Adventist church opened a school in the fall of 1927 in a room at the back of the church. During the first seven years the enrollment grew steadily and the future looked bright. At this point, however, teacher difficulties threatened to close down the school. In spite of these obstacles, the school continued to operate until the spring of 1937.

The Halifax church reopened this school in 1950, in a large, newly renovated room on the first floor of the church building. Twenty-three pupils enrolled at the beginning of the new term and the school operated to the end of the 1955-56 school term when it was again closed.

In Moncton, a church school was opened in a room above a store on October 12, 1937. Twelve pupils registered on opening day. After operating for seven years, the school was closed. A year later, however, the school was reopened in a new location. Later the church purchased a dwelling house and remodelled the first floor for a classroom. At the present time the average enrollment is about twenty.

The North Sydney Seventh-day Adventist Church opened a school in the basement of the church in 1912. Twenty-three pupils enrolled in this school the first year. At the present time plans are being made to relocate the school in a different building.



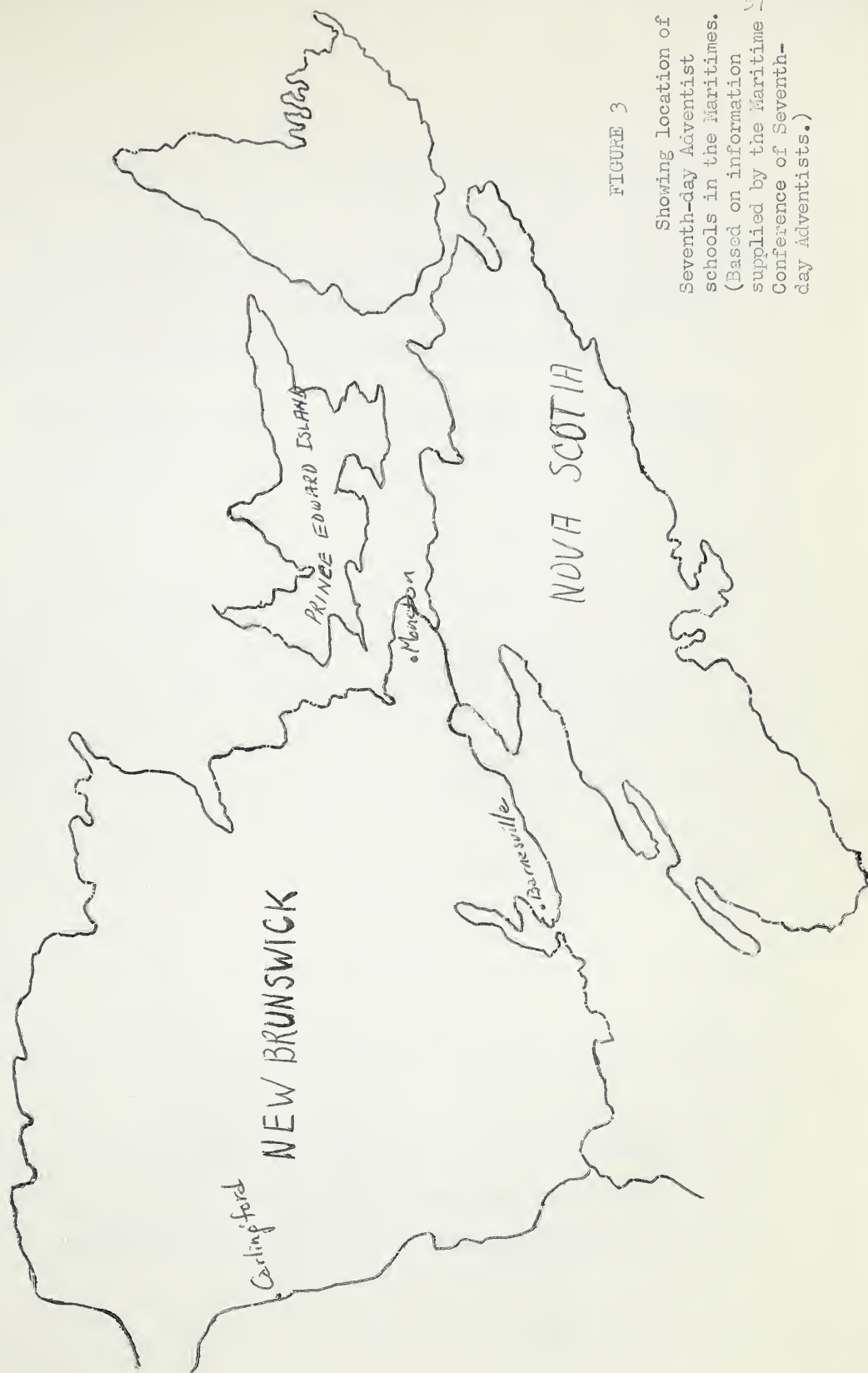


FIGURE 3

Showing location of  
Seventh-day Adventist  
schools in the Maritimes.  
(Based on information  
supplied by the Maritime  
Conference of Seventh-  
day Adventists.)



In September of 1956, a new school was opened at Barnesville, New Brunswick.

Table XII lists the various school teachers and the enrollment in the Seventh-day Adventist church schools in the Maritimes. Figure 3 locates these parochial schools on a map of the Maritimes.

Newfoundland. The situation in Newfoundland, Canada's island province, is quite different from that existing in any other of Canada's provinces.

Newfoundland does not have a state educational system. Instead, it grants financial aid on a per capita enrollment basis to the religious denominations which will build and maintain school facilities and furnish a teacher. What it really amounts to is that the religious organizations provide the physical plant and the state pays the teacher's salary. As a denomination, Seventh-day Adventists have been strong advocates of the doctrine of Separation of Church and State. They are opposed to accepting state funds to carry on their educational program. Religious instruction is optional in Newfoundland and as long as the standard curriculum is adequately handled, the government does not interfere. After considerable deliberation and in the face of grave misgivings on the part of some, Seventh-day Adventists have followed the example of other religious groups in Newfoundland. In view of these conditions, the Seventh-day Adventist schools in Newfoundland are not church schools in the true meaning of that term. Approximately two-thirds of the enrollment of Adventist schools in Newfoundland are from non-Adventist homes.



TABLE XIII

A SUMMARY OF PERTINENT FACTS REGARDING SEVENTH-DAY ADVENTIST CHURCH SCHOOLS IN NEWFOUNDLAND AS OF DECEMBER 31, 1956

		Enrollment by Grade											
School - Location	Teacher	Kind	1	2	3	4	5	6	7	8	9	10	11
Botwood	J. Graham		4	4	1	4	5	5	2				25
Corner Brook	P. Parker		5	4	3	5	5	2		7			31
Newfoundland Academy	E. Hillock										15	7	4
	Mrs. A. Hiebert								21	13			26
	Mrs. H. Janes												34
	A. Garland						18	22					40
	A. Hiebert				17	26							43
	Miss A. Butler		24	24									48
	Miss L. Best	15											15
		15	33	32	21	35	28	29	23	20	15	7	4
													262

Information contained in this table is compiled from the reply to a questionnaire submitted to the Newfoundland Mission of Seventh-day Adventists, March, 1957.







FIGURE 4

Showing location of  
Seventh-day Adventist schools in  
Newfoundland. (Based on information  
supplied by the Newfoundland Mission  
of Seventh-day Adventists.)



The first and largest school to be opened by Seventh-day Adventists in Newfoundland was the St. John's school, opened in 1902. It has grown to a seven-teacher school, offering instruction from kindergarten to grade XI. At the time of writing (May, 1957), one-room schools are also operated by Seventh-day Adventists with government assistance at Cornerbrook and Botwood.

Table XIII gives a summary of the pertinent facts regarding schools, teachers, and enrollment in the Seventh-day Adventist schools in Newfoundland. Figure 4 locates these schools on a map of Newfoundland.

#### Western Canada, Excluding Alberta

Manitoba. The Seventh-day Adventists in Manitoba made an attempt to found a boarding school for Adventist youth. In 1904, a school was opened on a farm of one hundred thirty acres near Portage La Prairie. O. A. Hall was the first principal when the school opened on November 22. Although only twenty-three students were present on registration day, it took several days to complete the task, since it had to be carried on in several languages, such as Russian, German, and other European tongues. Mr. Hall became sick in 1908 and a series of reverses led to the closing of the school in 1910. At the present time, the only school operated by Seventh-day Adventists in Manitoba is a two-room school in Winnipeg. Instruction is offered in grades I to X, and the pupils are drawn from the three Adventist churches in the city.



Saskatchewan. Adventists in Saskatchewan also participated in the general campaign to provide a boarding school where Seventh-day Adventist youth could secure a secondary education. For a few years before 1905, the government headquarters for the Northwest Territory were located at North Battleford. The buildings included the governor's house, legislative buildings, a hospital, and other buildings. This group of buildings was purchased by the Saskatchewan Conference of Seventh-day Adventists and in this way Battleford Academy was born. The academy property was located about two miles south of the town of Battleford, a thriving town on the main railway line.

The first school term opened on November 1, 1916, with C. B. Hughes serving as principal and Bible teacher. He was assisted by his wife and two other teachers. It is interesting to note certain statements from the first published announcement:

It is with suitable feelings of joy and pride that this first announcement is sent forth calling attention to the opening of the Battleford Academy. The preparation for the erection of this institution was made possible only by the kind assistance of interested friends, the loyalty and sacrifice of our people in this province, and above all the gentle guidance of the Father of all mercies who knows the needs of His children before they tell Him.<sup>1</sup>

From the very first, attention was given to the place of manual labor in a well-rounded system of education. The founders of Battleford Academy sought to integrate the work program into the scholastic program. The initial announcement emphasizes the importance of labor thus:

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<sup>1</sup>Initial Announcement of the Battleford Academy, 1916-17, page 7.





This school has been established upon the same basis that underlies the system of education provided by the Seventh-day Adventist denomination in all parts of the world. All who enter this institution will be provided with opportunities that will make for an all-round education. It is the firm belief of the promoters of this school that the hand as well as the heart and mind should be trained to supply the varied needs of human life.

Christianity in its truest sense comprehends in its scope of education, spiritual, literary, and manual training . . . . .

Manual labor, therefore, holds a dignified place in the curriculum of the Battleford Academy. Judicial labor is a healthful tonic and should be freely engaged in by everyone.<sup>2</sup>

In order to insure participation of all students in the program of manual labor, each student registered in the academy was required to do two hours of free manual labor each day. All lost time had to be made up or paid for at the rate of ten cents an hour unless the student was excused by reason of sickness.

The financial charges are reminiscent of an era long past. For a seventeen-week period, a charge of thirty-five dollars provided for room, heat, light, plain laundry, and full tuition. The arrangement for meals was described as follows:

Board will be served on the cafeteria plan. By this plan the student selects his food and pays for the amount taken. It is expected that board will be obtained for two dollars a week. The minimum charge for board is six dollars a month. Board must be paid for in advance.<sup>3</sup>

Due to the fact that the faculty were newly appointed to their task, it was not possible to make any specific statement regarding the

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<sup>2</sup>Ibid.

<sup>3</sup>Ibid., p. 13.





courses to be taught. The initial announcement recognized the difficulty of outlining a definite curriculum.

Inasmuch as this is the first year of our school, and our faculty have not, as yet, counselled together in regard to the work to be offered, we hesitate to publish details of the course. Furthermore, as it is yet uncertain as to the number and class of students who will attend, we withhold the announcing of our curriculum.<sup>4</sup>

During this first year, instruction was limited to the first ten grades. The enrollment reached 111 and the administration of the school was optimistic regarding the future.

The daily program was designed to establish routine in the lives of the students.

#### Daily Program

Rising Bell . . . . .	6:00 a.m.
Breakfast and Worship . . . . .	6:45 a.m.
School Session . . . . .	8:00 a.m. - 12:45 a.m.
Dinner . . . . .	1:00 p.m.
Work or Study . . . . .	2:00 p.m. - 6:00 p.m.
Evening Lunch . . . . .	6:00 p.m.
Evening Worship . . . . .	6:30 p.m. - 7:00 p.m.
Study Period . . . . .	7:00 p.m. - 9:45 p.m.
Retiring Signal . . . . .	9:45 p.m.
Lights Out . . . . .	10:00 p.m. <sup>5</sup>

So encouraged were the directors that the faculty was increased from four to thirteen members by the opening of the second year of operation. The addition of grade XI further reflected this optimism. The curriculum, at first, was patterned closely after the American unit system.

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<sup>4</sup>Ibid., p. 16.

<sup>5</sup>Ibid.



TABLE XIV

## PRINCIPALS OF BATTLEFORD ACADEMY AND TERM OF SERVICE

1. Cassius B. Hughes	1916-1918
2. Thomas D. Rowe	1918-1919
3. Reginald E. Noble	1919-1921
4. Charles O. Smith	1921-1922
5. Hubert K. Martin	1922-1926
6. Claud W. Degering	1926-1930
7. Arthur J. Skeels	1930-1931

Information taken from Fifteenth Annual Announcement,  
Battleford Academy, 1930-1931, p. iv.



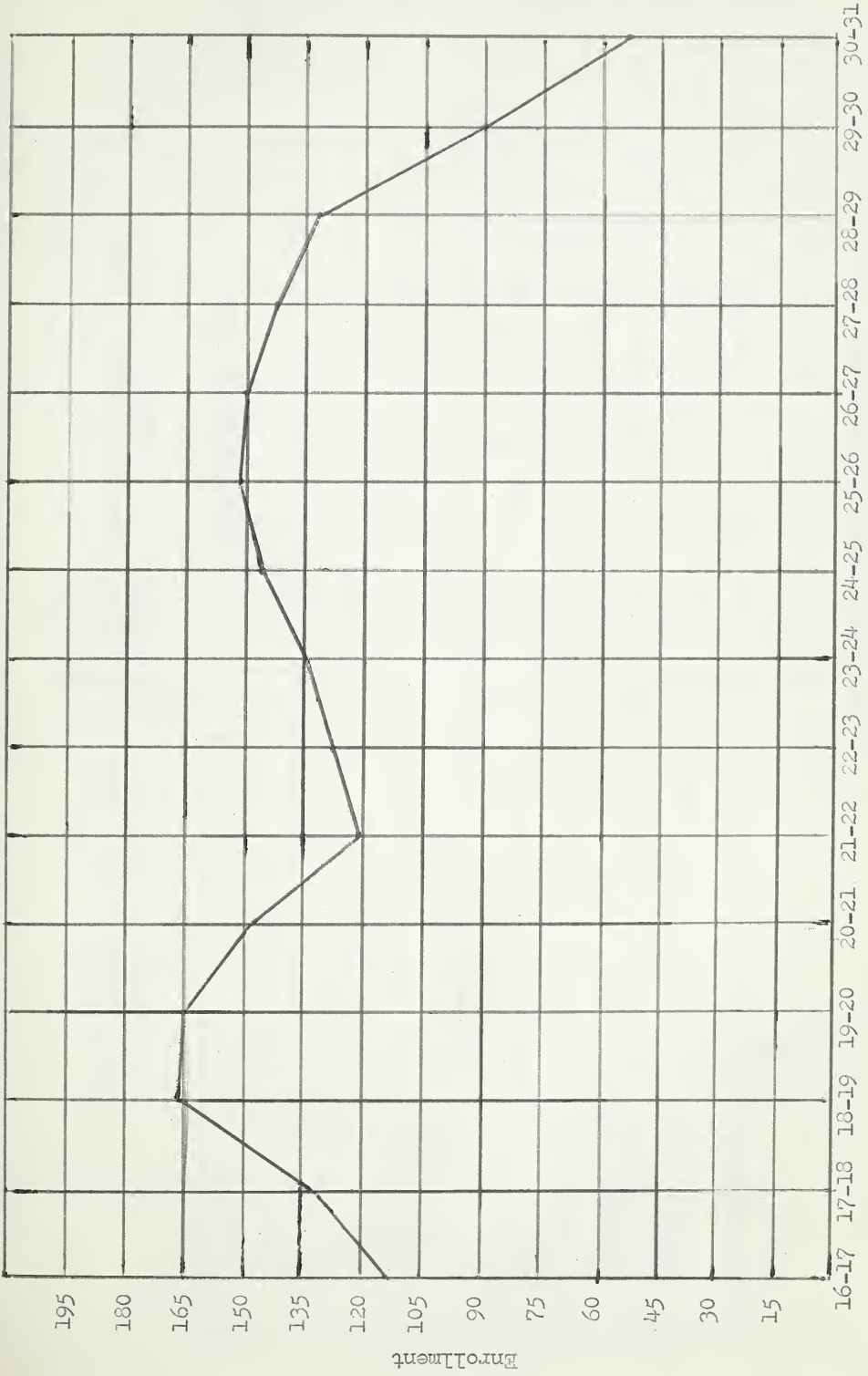


FIGURE 5

SHOWING TOTAL ENROLLMENT AT BATTLEFORD ACADEMY DURING THE SCHOOL TERMS 1916-1931





TABLE XV

A SUMMARY OF PERTINENT FACTS REGARDING SEVENTH-DAY ADVENTIST CHURCH  
SCHOOLS IN MANITOBA AND SASKATCHEWAN AS OF DECEMBER 31, 1956

School - Location	Teacher	Enrollment by Grade									
		1	2	3	4	5	6	7	8	9	10
*Lakehead, Port Arthur, Ontario	Miss Lois Kettner	2		1	4	3		2	2	3	17
Moose Jaw, Sask.	Clarence Gueffroy	1	1	1	2	2	2	3	1	1	14
Pleasant Ridge, Macrorie, Sask.	Mrs. Ruth Bodrug		2	2		1	1	1		1	8
Regina, Sask.	Mrs. M. Rusk	1	2	4		1	1	1	2	1	13
Saskatoon, Sask.	Michael Misik	4	2	4		2		2	2		16
Winnipeg Elementary Winnipeg, Man.	Mrs. I. Myers	4	3	3	6	5	3				24
Winnipeg Jr. Acad. Winnipeg, Man.	Ronald Sampsel							4	4	6	19
Total		12	10	15	12	14	7	13	11	12	5 111

\*Because of geographical factors, Port Arthur is included in the Manitoba-Saskatchewan Conference of Seventh-day Adventists rather than in the Ontario-Quebec Conference.

Information contained in this table is compiled from the reply to a questionnaire submitted to the Manitoba-Saskatchewan Conference of Seventh-day Adventists, March, 1957.





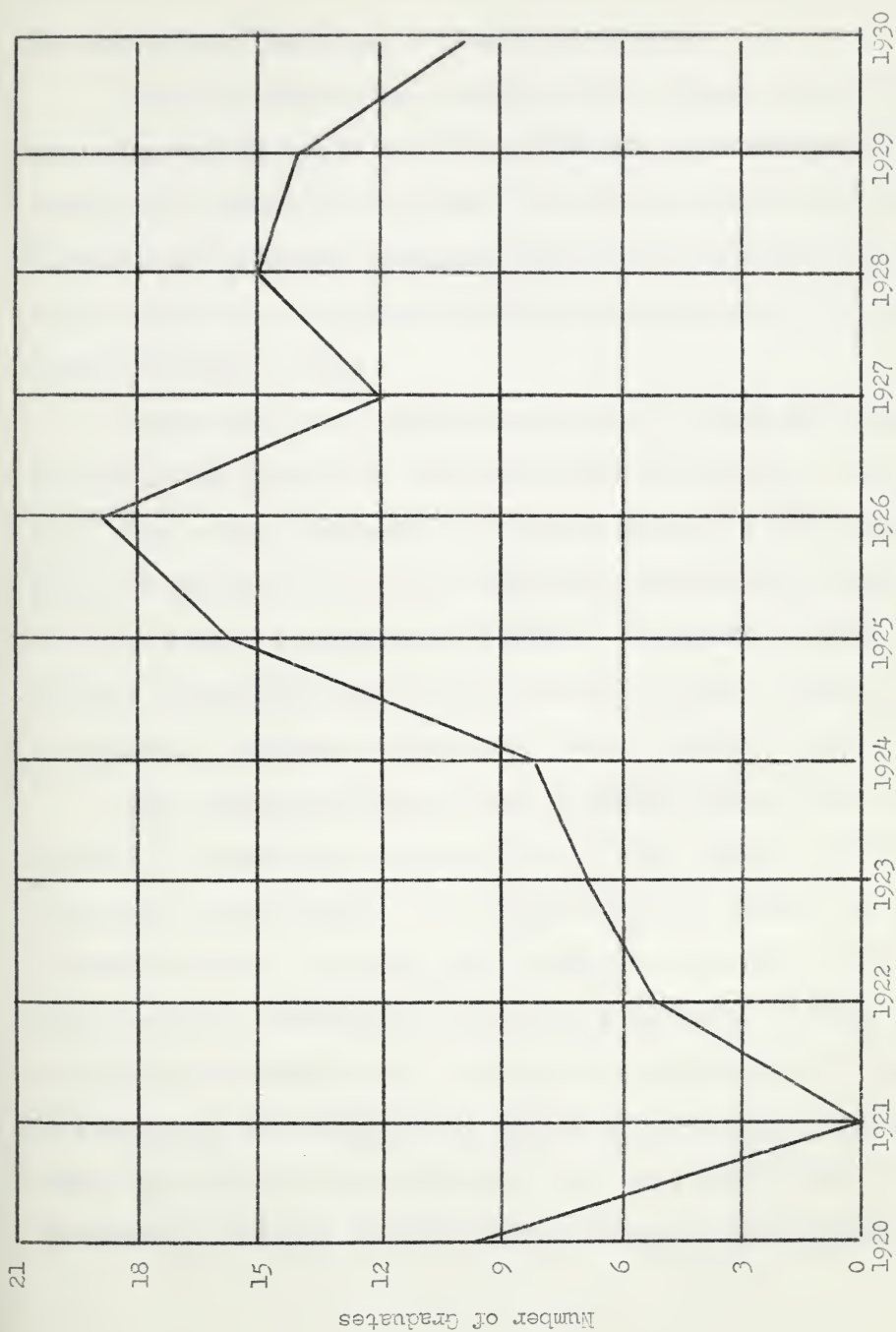


FIGURE 6

A GRAPHICAL REPRESENTATION OF THE NUMBER OF GRADUATES FROM BATTLEFORD ACADEMY, 1920-1930



Within two years a rapid transition to the spiral system outlined by the Saskatchewan Department of Education had begun.

During the same period, Canadian Junior College, at Lacombe, was developing rapidly and it was felt by some that one school would be sufficient to handle the enrollment from the four western provinces. In addition, the enrollment during the school term 1929-30 had dropped to ninety, which was the smallest enrollment since Battleford Academy opened its doors in 1916.

During the fifteen years that Battleford Academy was operated by the Seventh-day Adventists, seven men served as principal. (See Table XIV.) The average enrollment (all grades) during this same period was 131. The enrollment by years is represented graphically in Figure 5. The first academy graduating class made its appearance in 1920, when ten students successfully completed the prescribed course. Figure 6 shows the number of graduates of Battleford Academy between the years 1920-31.

The slumping enrollment seemed to support the view that it was not feasible to support two schools--Canadian Junior College and Battleford Academy--so close together. As a result Battleford Academy was sold to the Oblate Fathers. Although this attempt to establish a boarding school was not entirely successful, it served as a beginning. During the years that have intervened, a number of elementary schools have been established by Seventh-day Adventists for the purpose of providing an elementary school education for their children. In 1915, a small school was started at Tugaskie in the home of a Mrs. George Foulston. The following year a



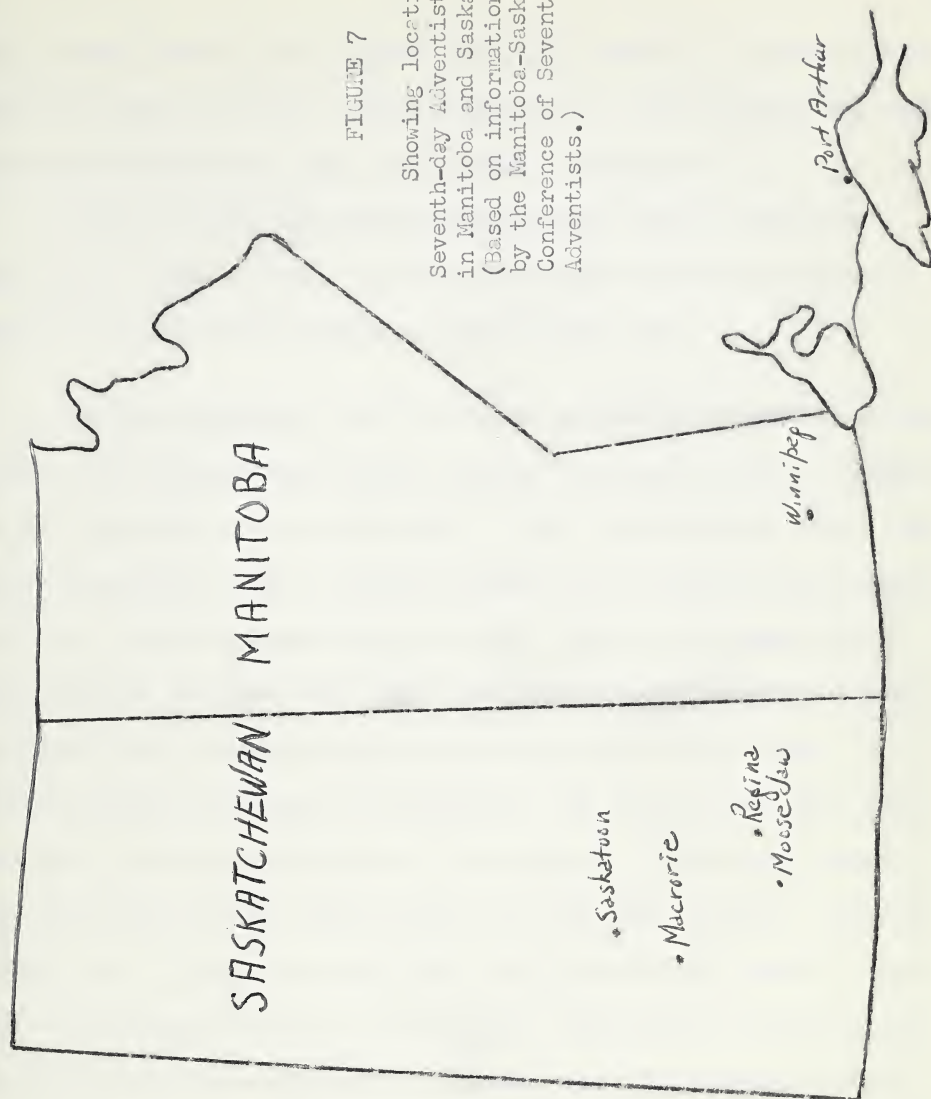


FIGURE 7

Showing location of  
Seventh-day Adventist schools  
in Manitoba and Saskatchewan.  
(Based on information supplied  
by the Manitoba-Saskatchewan  
Conference of Seventh-day  
Adventists.)





small school building was constructed and it served as a church school until it closed in 1928. At the present time, church schools are being operated at Saskatoon, Moose Jaw, Regina, and Macrorie.

Table XV lists the Seventh-day Adventist church schools in Manitoba and Saskatchewan, together with other pertinent information. Figure 7 locates these schools on a map of this area.

British Columbia. The first major experiment in British Columbia was at Pitts Meadow, where Manson Academy was opened in 1907. Plagued by low enrollment and lack of funds, it only operated until 1914. The first educational work in British Columbia which achieved any permanence was begun in the Okanagan Valley in 1916. School was opened with an enrollment of thirteen, but this figure rose steadily until it became apparent that increased accommodations would have to be found. An old hotel building was secured at Benvoulen. The rooms served as a dormitory and classes were held in the large parlor. When school opened in the old hotel in 1919, Miss Eva White was the first teacher. The following year it became apparent that a new location was needed to care for the continued increase in enrollment. The new site chosen was at Rutland, five miles northeast of Kelowna, where the Okanagan Academy continues to flourish. At the present time the staff consists of seven teachers with the average enrollment less than two hundred.

Nearly all Seventh-day Adventist secondary schools are managed by the provincial executive officers of the church. In this way they receive subsidies from the local conferences and additional financial





support from other churches in the conference. In the case of the Okanagan Academy, practically the entire burden rests upon the Rutland Seventh-day Adventist church, which has a membership of approximately four hundred.

North of Rutland, on the Grandview Flats, several Seventh-day Adventist families established their homes before the first World War. Since many of these settlers were of German descent, most of the church services were conducted in the German language. When the first church school was opened in 1912, classes were conducted entirely in German. For the first two years the school was held in the church building, but in 1915 a new two-room school was built. This year also marked the end of instruction in German. When the enrollment continued to increase, a third teacher was engaged in 1918. About the year 1925, the enrollment dropped and the staff was reduced to one teacher. At the present time, the Grandview Flats school is a two-teacher school.

Sydney, on Vancouver Island, is an important centre for Seventh-day Adventists in British Columbia. A small island which is joined by a causeway to Vancouver Island was purchased by a prosperous prairie farmer, a Seventh-day Adventist, and presented as a gift to the Adventist church. A small hospital and sanitarium, Rest Haven Sanitarium, was established on the gift property. To take care of the children of Adventist families that moved into the community, a church school was opened in the early part of 1922. School was held for twenty-three years in a small building near the sanitarium. In 1945, a new school was built on property located about one-quarter of a mile from the



hospital. In 1947, when the enrollment continued to increase, the new school was remodelled into a two-room school.

White Rock had a Seventh-day Adventist school between the years 1933-51. Finally, after eighteen years of operation, the school was closed for lack of enrollment.

A small Seventh-day Adventist church is located at Silver Creek. In spite of their small membership, they made an effort to provide a church school education for their children. School was first opened in the fall of 1936 and was held in the home of one of the church members. Although only six pupils were enrolled when school opened, plans were laid for constructing a separate school building. As a result, a log building was erected on a wooded hillside and a small cottage was provided for the teacher. The enrollment at Silver Creek has risen as high as twenty-eight, but for the most part it has been a little less.

The Langley Prairie Seventh-day Adventists erected a church building in 1942 and a church school the following year. In spite of the problem of a frequent change of teachers, the attendance increased steadily until the school building became too small. In 1947, the church built a modern two-room school with the added advantage of the necessary service rooms. Since September of 1947, grades one to ten have been taught in this school.

The Creston Seventh-day Adventist church has only a small membership, but they opened a church school in 1942. The enrollment has never grown much, but a new school was built a few years after the opening of the school.



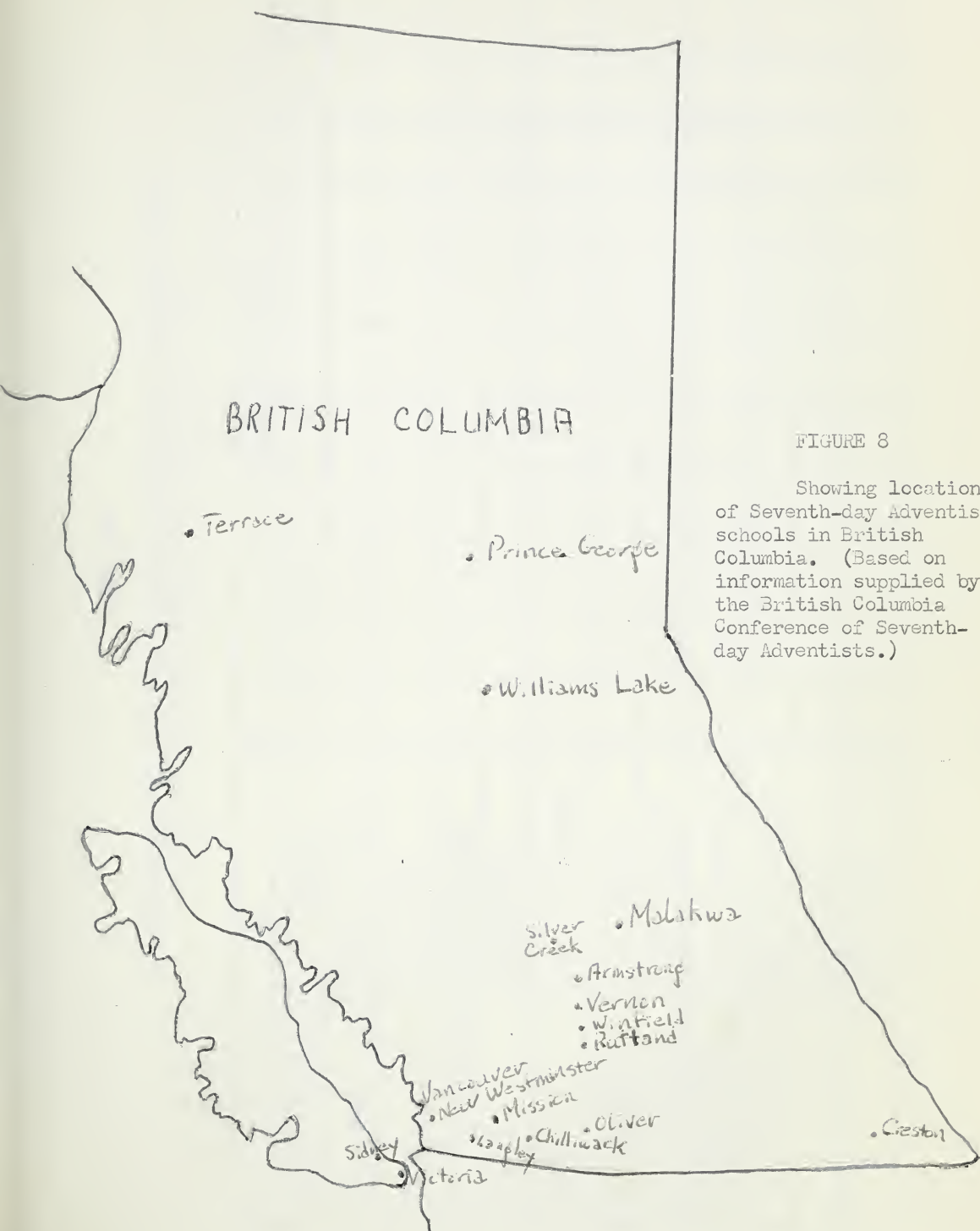


FIGURE 8

Showing location of Seventh-day Adventist schools in British Columbia. (Based on information supplied by the British Columbia Conference of Seventh-day Adventists.)





TABLE XVI

A SUMMARY OF PERTINENT FACTS REGARDING SEVENTH-DAY ADVENTIST CHURCH  
SCHOOLS IN BRITISH COLUMBIA AS OF DECEMBER 31, 1956

School - Location	Teacher	Enrollment by Grade											
		1	2	3	4	5	6	7	8	9	10	11 12	
Chilliwack	Eileen Fredeen	4	3	2	4	1	4	5					23
Creston	John Yuros		1		1		1	1	1				5
Grandview, Armstrong	Hilda Skoretz N. Kozachenko	8	5	6	4	2	4	5	7	2	1		44
Langley	Clara Hawes Arnold White	5	2	4	3	4	3	9	2	14			46
Malakwa	Mrs. E. Littman	3		5	4			5	2				19
Mission City	F. Johnstone		2	3	3	2	1	2	1				14
New Westminster	Miss W. Roberts Ervin Bigham	1	2	4	3	3	4	5	1	5	4		32
Okanagan Academy Rutland	Mrs. J. Astleford	7	6	7									20
	Mrs. T. A. Jones				8	6	8						22
	Lloyd Kuhn							12	8				20
	Eldon James Mrs. Bertha Warner									24	12	22	58





TABLE XVI (continued)

School - Location	Teacher	Enrollment by Grade											
		1	2	3	4	5	6	7	8	9	10	11 12	
Oliver	Phyllis O'Lennick	1	1	1	3		2	1					9
Prince George	Mrs. G. Doyle John Doyle	25	3	2	5	2	4	2	2	1			46
Resthaven, Sidney	David Crook Kay Van Scheik	3	4	4	4	3	7	4	4	5	2		40
Silver Creek	E. Reimche	2	3	2	3	1	6	4	4				25
Terrace	George Reid	1	5	3	4	2	1	4	1				21
Vancouver	Mae Kinney J. Falconbridge	3	1	4	4	4	1	6	6		5		34
Vernon	Doris Liske Malcolm Graham	9	5	1	2	2		2		3	3		27
Victoria	Mrs. R. Kwiram Mrs. J. Brousseau	1	4	5	3	2		2	5	8	2		32
Williams Lake	Cornelius Dick	1	1	1	2	1	2	1					9
Winfield	Beth Duckett	2	1	1	3	4	3	4					18
		76	49	55	63	39	51	74	44	62	29	22	564

Information contained in this table is compiled from the reply to a questionnaire submitted to the British Columbia Conference of Seventh-day Adventists, March, 1957.



In 1944, a Seventh-day Adventist school was opened in Penticton, with an enrollment of twenty. It continued to operate for four years before being closed for lack of enrollment.

The Winfield Seventh-day Adventist church school commenced operations in 1946. The enrollment was fourteen and classes were held in a building loaned to the church by Mr. Del Reiswig, a local church member. In 1948, the church members decided to build a new school and within two weeks time from the laying of the foundation a large, two-room school was completed. At the present time, a one-room school is being operated.

The Mission City Seventh-day Adventist school was opened in 1946. The building used as a school is an old building located in the hills above the town. The building has been renovated and while it is far from ideal, it continues to serve the purpose.

In addition to the schools mentioned above, the Seventh-day Adventist church operates schools in New Westminster, Oliver, Malakwa, Terrace, and Prince George.

The Seventh-day Adventist church schools in British Columbia are located on the map contained in Figure 8. Table XVI summarizes the present standing of Seventh-day Adventist education in British Columbia.

### Alberta

In keeping with the title of this treatise, considerable space will be devoted to the Alberta portion of this historical outline. By the same token, Canadian Union College will merit a detailed description of its origin and development down through the years, since it represents



the principal attempt by Seventh-day Adventists in Alberta to establish an educational centre for their youth.

The first church school established by Seventh-day Adventists was located a few miles north of Tees in the year 1903. A few Adventist families had moved into the district from the United States about the turn of the century and they soon started to lay plans for the establishment of a school. Pastor J. W. Boynton, who was in charge of the district for the Seventh-day Adventists, recalls this early attempt at establishing a parochial school in these words:

There were several families some twenty-five miles southeast of Ponoka. From them and from Harmattan there was a call for schools, but we had no teacher. I wrote to Miss LaRena Carpenter, of Nebraska, a girl who had been with us in College View, while she was attending college. All we could offer her was \$15 per month with board and room, and a home with us when not teaching. She came and did faithful work for about two years.<sup>6</sup>

This school was held in the home of L. D. House. School opened with four children, John and Hazel Bates and Zola and Verna House. Later, four children of Charles Reed, Harry, Mary, Wilda, and Edwin, attended the school. Mrs. Zola House-Budd recalls the crude home of her parents in which this first school was held:

It was a crude affair, but at that time Ponoka was our nearest town and that was twenty miles away. My father and some other men hewed out the logs, hauled them to the building site, then had a house-raising bee. He got some rough lumber from some place and our beds, tables, and some other pieces of furniture were made of

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<sup>6</sup>J. W. Boynton, Personal Incidents in the Life of J. W. Boynton, (Portland, Oregon: Byington Printing Co., 1938), p. 24.





that . . . . The house was 16 by 24 feet in size with two storeys. The school room was upstairs, a partition dividing the upstairs in half. The other half of the upstairs had two beds, one for the teacher and the other for my sister and me. . . . We had regular school desks.<sup>7</sup>

Miss LaRena Carpenter taught this home school for only one year before leaving for Harmattan, west of Olds, where a school was conducted for a few months. Her place at Tees was taken by her mother, Mrs. Nellie Carpenter, who taught the school for the next two years. The school was closed at the end of the third year because some of the families moved to the new school at Lacombe and some moved back to the United States.

The next attempt to open a Seventh-day Adventist church school in Alberta was at Leavings, now known as Granum. This school was opened in the fall of 1906 and operated for only six months. Chester Rick, now living in Lacombe, attended this early school and has supplied most of the details which follow.

Charles Rick and his family lived at Claresholm, where they were the only Seventh-day Adventists. There were five or six Adventist families at Granum and the Ricks used to drive there on Saturday to attend church services. When it was decided to start a church school at Granum, Charles Rick decided to move so as to be able to send his five children to this school. The men decided to build a new school, so a work party went to the foothills west of Granum. Included in this party were the following men: Knutson, Anderson, Christiansen, Vaughn, Averill, Clausen,

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<sup>7</sup>Quoted from a personal letter written by Zola Budd to M. E. Erickson, Feb. 8, 1954.





and Rick. The logs were taken to a mill and it was early fall before the lumber was ready. The small school was built on the edge of town. It was 18 by 24 feet and contained home-made desks.

Pastor Boynton arranged for Victor Hawley, of North Dakota, to come and teach the new school. Victor Hawley, who was a young man in his early twenties, found over thirty children, all of Scandinavian descent, when he arrived in the fall of 1906. American texts were used exclusively and American history and geography were included in the curriculum in preference to their Canadian counterparts. The winter of 1906 was very cold and the room was heated by means of a wood-burning airtight heater.<sup>8</sup>

Victor Hawley describes his experience in this Seventh-day Adventist school in the following words:

The denomination at that time had nothing to offer church schools. There was no course of study, no textbooks to speak of, and what few there were were almost unusable. Every teacher was a law unto himself. I had thirty-four pupils, from one beginner to several taking part grade nine work. We began at nine and the advanced pupils didn't get out until sometime near five. We used the church building for our school, and it was on a rise of ground about a half mile or so east of town. I received fifteen or twenty dollars a month and board, "boarded around."<sup>9</sup>

The school operated for only six months. The following year Victor Hawley was hired to teach a church school near Leduc. Following the closing of the school, the building continued to serve as a church. In 1921, the building was moved to Stavely, where it was used until 1935.

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<sup>8</sup>Information on Granum church school based on personal interview with Chester Rick, July 11, 1955.

<sup>9</sup>Quoted from a personal letter written by V. D. Hawley, January 12, 1954.



Because most of the church members moved away, the building was finally sold in 1935 and moved to the farm of John Wallace.

Canadian Union College. What is now known as Canadian Union College has passed through three main stages of development:

1. The stage during which it was known as the Alberta Industrial Academy, 1907-1918.
2. The period during which it was called Canadian Junior College, 1918-1946.
3. The period from 1946 to the present, during which the school has been known as Canadian Union College.

The plan for the establishment of the Alberta Industrial Academy dates from the arrival of Pastor and Mrs. C. A. Burman in Alberta in the year 1906. Pastor Burman was the first president of the newly organized Alberta Conference of Seventh-day Adventists. Their first contact with their new parish was at an old-fashioned campmeeting held at Red Deer. Pastor Burman was impressed with the large number of fine young people who attended this meeting and he set about making arrangements to provide a training school for them.

Mrs. Burman, who now lives in California, recalls these early days as follows:

As he (Pastor Burman) talked with them individually, they expressed an earnest desire for a school. Most of them, though mature in years, had done nothing beyond elementary school work. Through the summer, the burden on his heart grew. Finally, although there were no funds available for beginning educational work, the conference committee voted to conduct a three-months experiment.<sup>10</sup>

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<sup>10</sup>Quoted from a statement on "Early Days at Canadian Union College," written by Mrs. C. A. Burman, 1954.



As the first move toward implementing this decision, the old Record Building was rented in the town of Leduc. This building had one long room downstairs, the several living rooms upstairs. The downstairs was divided into a kitchen and two classrooms with movable partitions. This made it possible to provide a large chapel or dining room.

Pastor Burman took charge of the school and taught the Bible classes; Mrs. Burman conducted a review of the common branches of learning; Pastor W. O. James gave instruction in the methods of selling denominational books, and Mrs. L. T. Heaton served as cook. This first school was really a canvassers' school designed to train the young people present in the art of salesmanship.

Twenty-seven students were enrolled that first year. Mrs. Burman remembers one awkward young man who strode in one day and introduced himself with these words, "I don't know nothing, but I've come to learn." Before the end of this experimental three months' term, the students began to clamor for another, longer school session. In anticipation of such a demand, the church leaders had already purchased a farm about two miles west of Leduc. There were only two small buildings, one frame and one log. These buildings could be made usable for living accommodations but there was no classroom space. In addition, there was no money to buy lumber with which to put up new buildings or to remodel the existing facilities.

About that time it was learned that it was possible to cut logs on government land for a reasonable price. The young men proposed that a group go west and cut logs near the Saskatchewan River, float them to





Strathcona in the spring, and use the lumber thus obtained for additions to the buildings. The trip to the woods is recalled by Mrs. Burman:

Then came the trip to the woods. There were eighteen men, two cooks (sixteen-year-old Hazel Edwards and I) eight horses, three bobsleds, and a cutter. Since it was the first of April, the snow, still three feet deep on the level, was beginning to melt rapidly. Before we started I made eighteen pairs of canvas leggings, hip length, to help the men keep dry. The women of the church certainly did their part. They had baked 150 loaves of bread, besides cookies, pies, cakes, cooked beans, and other food. We also took additional flour, fresh and dried vegetables, canned foods, and fifteen gallons of milk, which we kept sweet in our snowbank refrigerator.<sup>11</sup>

After three weeks of hard work, 1700 logs were piled on the bank of the North Saskatchewan River, ready for the spring thaw. When the ice melted in the spring, two of the boys went back to float the logs down the river to a mill in Strathcona.

The lumber obtained from this venture was used to build an addition to the frame building, containing a kitchen, two classrooms, and bedrooms. The classrooms were separated by large doors which could be opened to provide for one large dining room, chapel, or church.

Living conditions were very crude. The boys went to their rooms above the dining room by means of slats nailed across the studdings. The only lighting system was provided by kerosene lamps and gasoline pressure lamps; the heating was provided by wood stoves and the water system was a barrel behind the kitchen stove.

In the year 1909, the school was moved again, this time to its present location near the town of Lacombe. J. I. Beardsley, from South

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<sup>11</sup>Ibid.





Dakota, was brought in to serve as principal of the school. The school year was lengthened to nine months. When school opened that fall there was only one building--a large barn. The men lived in the attic of this barn and the girls lived in snowbound tents until the laundry building was completed and available for use. When the school was moved to Lacombe, it was the original plan to establish both a sanitarium and a school, but the former venture was never realized.

During the first year at Lacombe, the Board of Management for the Alberta Industrial Academy consisted of the following individuals: C. A. Burman, J. I. Beardsley, H. Block, F. J. Hippach, Dow James.<sup>12</sup>

In that year school opened on October 13, 1909, and closed on May 24, 1910. The faculty included:

J. E. Beardsley, Principal, Business Manager, Bible Instructor  
 I. G. Ortner, Preceptor, Mathematics, German, and Bible  
 Mrs. Leona Burman, English  
 Miss Essie Barber, Preceptress and Matron, Hydrotherapy  
 Mrs. A. J. Beardsley, Science and History.<sup>13</sup>

The picturesque nature of the new site chosen for the Alberta Industrial Academy was described in the third annual calendar in these words:

The site chosen for the building is on an elevation one hundred feet above the water at Barnett Lake, overlooking the village of Lacombe and five bodies of water. Spread out before the eye to the south and east is an extensive valley, dotted here and there with farm houses, groves and grain fields. Twenty miles of this

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<sup>12</sup>Third Annual Calendar, Alberta Industrial Academy, 1909-1910, p. 1.

<sup>13</sup>Ibid.



valley are visible from this spot, and the trains on the C & E railroad may be seen for a distance of fifteen miles as they pass in and out of Lacombe.<sup>14</sup>

The principal purpose of the school was to impart a moral training. This purpose was set forth in the following words:

Recognizing the evil that is in the world today, and knowing that much of it is instilled into the youth through wrong training, it is the aim of this institution to keep ever before the pupils the fact that true education consists of restoring the image of God in the soul.

The Bible is recognized as the inspired Word of God, the source of all wisdom, and as containing the foundation principles of all science. It is taught with the view of inspiring each student with the noble aim of giving the world the gospel due this generation.<sup>15</sup>

The administration approved the democratic approach to the problem of discipline as evidenced by the following paragraph:

As far as possible students are led to place themselves upon their honor, and to do right because it is right. They are taught that self-government is the only true government for the individual, and that it is only when they fail to govern themselves in harmony with right principles that they will need to be governed by others.<sup>16</sup>

The expenses were low in keeping with the economy which prevailed in 1909. Dormitory students were required to pay only \$12.50 in cash plus 42 hours of labor for each four-week period in return for room, board, tuition, light, heat, and plain washing. The board consisted of two meals a day, and a light luncheon in the evening.

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<sup>14</sup>Ibid., p. 2.

<sup>15</sup>Ibid., p. 4.

<sup>16</sup>Ibid.



The library facilities were meager. At the end of the school year previous to the move to Lacombe, there were only sixty volumes in the library. Before the beginning of the 1909-1910 term, a thirty-two volume set of Encyclopedia Brittanica was purchased and friends of the school were invited to donate to the school any books which could be of benefit to the students.

The course of study outlined for grades seven to ten was not extensive. It was based on the American concept that four units constituted a full year's work.

#### Seventh Grade

Bible, Old Testament History  
Grammar, Bell's No. 3, first ten chapters  
Geography, descriptive and missions  
Arithmetic, seventh grade  
Reading and Spelling

#### Eighth Grade

Bible, complete Old Testament History  
Grammar, complete Bell's No. 3  
Arithmetic, complete  
Physiology, elementary (Overton's text)  
History, Canadian, English, and United States

#### Ninth Grade

Bible, New Testament History  
Grammar, Kimbal's English Sentence and Word Analysis  
Commercial, Arithmetic and Bookkeeping  
Canadian Civil Government. Physical Geography  
Astronomy and Botany (Elementary)

#### Tenth Grade

Bible Doctrines  
Rhetoric, Bell's No. 4  
Algebra





General History  
 Agriculture  
 Sight Singing, Chorus Singing, Penmanship and Spelling given  
 throughout the year as drills.<sup>17</sup>

The basic principle of co-education was accepted, but anything in the nature of flirtation or the formation of attachments between the sexes was felt to interfere with the school work and was discouraged. Association between the sexes was expected to be restricted to the ordinary forms of civility.

The daily program began at 6:00 a.m. and ran until 9:30 p.m.

#### Daily Program

Rising Bell . . . . .	6:00 a.m.
Worship and Breakfast . . . . .	6:45 a.m.
Class Work . . . . .	8:00 a.m. - 12:50 p.m.
Dinner . . . . .	1:00 p.m.
Domestic Work and Study . . . . .	1:45 p.m. - 5:00 p.m.
Evening Lunch . . . . .	5:30 p.m.
Worship . . . . .	6:10 p.m.
Study Hours . . . . .	6:30 p.m. - 9:00 p.m.
Lights Out, Silence . . . . .	9:30 p.m.

The third annual calendar covering the 1909-10 school year carried the announcement that the board of management had been successful in securing the services of two efficient German teachers and classes were offered in German Bible, reading, grammar, spelling, and writing. By the 1914-15 school term, the German department had expanded to the place where a four-year course was offered covering grades seven to ten inclusive. The demand for this department resulted from the large

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<sup>17</sup>Ibid., pp. 11, 12.



number of German Seventh-day Adventists who moved to Alberta from such states as North and South Dakota.

The German course of study was organized as follows:

#### Seventh Grade

Elementary Bible Doctrines, first semester  
Beginning Old Testament History, second semester  
German I  
Geography and Missions VII  
Arithmetic VII  
English Reading VII and Spelling

#### Eighth Grade

Old Testament History Completed  
German II  
English Grammar VII  
Arithmetic VIII  
Canadian and English History  
Penmanship

#### Ninth Grade

Commercial Arithmetic  
Bookkeeping  
English Grammar VIII

#### Tenth Grade

New Testament History Completed  
Advanced Bible Doctrines  
German IV  
Advanced English  
Beginning Rhetoric  
Physiology  
Drill<sup>18</sup>

During this same period the academy offered a two-year course in English-German. The work was under the instruction of a native German, and the aim of the study was to make the student familiar with the spoken as well as the written language.

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<sup>18</sup>Eighth Annual Announcement, Alberta Industrial Academy, 1914-1915, pp. 33, 34.



An elementary department was also maintained for the benefit of those living near the academy. Church school instruction was offered in grades I to VI. During the year 1913-1914, the enrollment in the department had risen to thirty-six.

The first graduate was William A. Clemenson, who graduated from the academic course in 1913. Following his graduation, William Clemenson served as a pastor and local conference president across Canada. At the time of writing (May, 1957) he is living in retirement in Ontario. One of his daughters is the wife of Arnold Tyson-Flyn, who is presently serving as superintendent of the commercial press being operated at Canadian Union College.

As mentioned previously in this thesis, the entire approach to the educational program at the Alberta Industrial Academy was from the American viewpoint. The four-unit program was followed exclusively. The entire administrative force and teaching staff were dedicated to the American plan. It remained for an American to analyze the situation and do something about it. This man was E. D. Dick, who during the school term 1914-15 was serving as dean of men and assistant in the chemistry department of Union College, Lincoln, Nebraska, when he received an invitation to become principal of Alberta Industrial Academy. The school proper consisted of three frame buildings located on the hill overlooking the valley. E. D. Dick recalls some of his early experiences thus:

My home was a very poorly built house. It was not insulated in any way. The kitchen lean-to was built on wooden piles and I didn't know enough about the severity of the winters to make





adequate preparation for banking the house, so that winter was rather strenuous. . . . It was a very, very cold winter. I well remember that when we dropped water on the floor and turned to wipe it up we would find that it was ice. The house had no water supply and the water was brought to the house on an old sled drawn by oxen and placed in an open barrel in the kitchen. . . . The school buildings were heated by stoves, most of which stood in the halls of the dormitories. In the classrooms the students huddled about the stoves and did their best to study or recite. I often said that it seemed like there was not less than half a mile of stovepipes in those halls, which we removed every summer and cleaned.<sup>19</sup>

Many of those inconveniences were gradually removed and Mr. Dick found opportunity to turn his attention toward some of the scholastic problems which faced the school. He recalls some of these problems thus:

The school in its early days was manned by teachers from the United States, and these seem to have forgotten that they were educating the young people from Canada. When I came here I began to realize the situation, and discovered that they were teaching American history, using Barnes' American History as a textbook. This gave the full record of the American Revolution, the Civil War, the War of 1812, and the Spanish-American War, et cetera, without any particular reference to Canadian history. They were also teaching American geography, using Rand-McNally's geography as a textbook. This gave page after page of details concerning the population and growth and so forth of all the States in the Union, the products, principal cities, et cetera. When they came to the geography of Canada, it was passed over in one or two pages.<sup>20</sup>

Dick realized the unsatisfactory state of affairs. The young people who were being trained under this system were out of step with the system prevailing in Canada. The school was operated on the regular American plan of four units a year. A student who started under

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<sup>19</sup>From a tape recording by E. D. Dick on his early memories of Canadian Union College, February, 1955.

<sup>20</sup>Ibid.





this system and for some reason was forced to transfer back to the public school system was placed at a great disadvantage. For this reason many of the young people and parents refused to support the academy.

The problem was further aggravated when it was decided to offer a teacher-training course at the academy in order to supply teachers for the elementary church schools in the province. The prerequisite of this course was the completion of ten grades. The courses in teaching methods were included during grades XI and XII. When the Alberta Department of Education refused to recognize the teacher-training program as providing qualification to teach in Alberta, the administration of the Alberta Industrial Academy abandoned their plan to train teachers. This setback persuaded Dick and his associates that nothing could be gained by refusing to conform with the educational practices existing in the province at that time.

E. D. Dick recalls this major decision in the following words:

We felt that we must bring out methods of administration into line with the provincial methods, that is, drop the four-unit system and adopt what might be called the spiral system. We entered upon a study of this and spent long hours in trying to understand the methods which we would need to follow and the steps which must be taken in order to meet this end. The problem was how to retain our peculiar identity, teach subjects which we felt we must give, and yet give all we must give in the province.<sup>21</sup>

The bulletin for the year 1918-19 referred to this change as follows:

Previous to last year the basis of the course of study offered in our school was the four-unit plan. Beginning with last year we

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<sup>21</sup>Ibid.



began to operate our course of study on the plan of the high schools of this country. By so doing we in no way compromise the principles of Christian education. It was thought best to adopt this course to promote our school interests in this field. At the late educational convention, this course of study was adopted for our school. This meets the demands of both our provincial and denominational standards and will be fully recognized by the educational department of both systems.<sup>22</sup>

The new course of study for grades IX to XII consisted of the following:

#### Grade IX

Algebra  
Arithmetic  
Art  
Botany  
Canadian History  
Composition  
Drill

Geometry  
Grammar  
Literature  
New Testament History  
Physics  
Physiology

#### Grade X

Algebra  
Arithmetic  
Art  
Bible X  
Botany  
Canadian History  
Composition

Drill  
Geography  
Geometry  
Literature  
Grammar  
Physics  
Zoology

#### Grade XI

Agriculture  
Algebra  
Bible Doctrines  
Bookkeeping  
Chemistry  
Composition  
Denominational History  
General History

Geometry  
History of Missions  
Language  
Literature  
Physics  
Spelling  
Spirit of Prophecy

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<sup>22</sup>Twelfth Annual Announcement, Alberta Industrial Academy, 1918-19, p. 31.



Grade XII

Art	Drill
Astronomy	English History
Bible Doctrines	General History
Chemistry	History of Missions
Civil and Religious Liberty	Language
Composition	Literature
Denominational History	Physics

When the change was made from the four-unit system to the spiral system, it was hoped that the enrollment would grow. The school administration was not disappointed. The constituency indicated their approval by sending an ever-increasing number of youth to the Alberta Industrial Academy. The enrollment increased so rapidly that it was found necessary to double the size of the administration building in 1918 and to enlarge the girls' dormitory in 1920.

By the year 1918 it was felt that the time had come to lay plans to offer work above the academy level, thus raising the offerings to that of a junior college. These plans were made in cooperation with the Department of Education of the General Conference of Seventh-day Adventists, located at Washington, D. C. It was agreed that any courses pursued on a junior college level would be recognized by the senior colleges maintained by the denomination in the United States. This decision met with considerable favor among the constituency and a further impetus was given to the increasing enrollment.

In keeping with the contemplated elevation to junior college status, it was felt advisable to transfer control from the Alberta Conference of Seventh-day Adventists to the Western Canadian Union Conference,





embracing the four western provinces. In this way the school at Lacombe would serve as the union training school for western Canada.

The first step toward this end was taken in October, 1918, when the proposed transfer was approved. In February, 1919, the formal transfer was made effective and the name of the school was changed to Canadian Junior College. Extensive improvements were outlined and the first two years of college work were added to the offerings. The college courses were designed to meet the needs of the students in the following fields: pre-medical, ministerial, and junior arts. The following year, pre-nursing was added to the junior college offerings.

The school term 1921-22 also saw another important development with the establishment of two new industries--woodworking and dressmaking. At first the woodworking shop limited its production to supplying study tables for the dormitory rooms and larger tables for the library. The dressmaking department made both ladies' and men's garments. This school year of 1921-22 also saw the termination of E. D. Dick's leadership when he accepted an invitation to mission service in South Africa.

Dick's successor was C. L. Stone, who was not convinced of the desirability of following the spiral system. As a result of Stone's views, considerable difference of opinion arose and considerable unrest existed among the staff. J. I. Beardsley succeeded Stone, but served for only one school term, 1923-24. He shared his predecessor's views regarding the shortcomings of the spiral system, and the unsettled state of affairs was further aggravated.



The appointment of Henry J. Klooster as principal in 1924 marked a gradual return to more stable conditions. The four-unit system had its supporters, however, and for a number of years it was offered concurrently with the spiral system. Students starting on either course found it most difficult to transfer to the other when they desired to do so. Gradually this plan to offer both courses fell into disfavor with students and administration and by 1928 the spiral system had again completely replaced the four-unit system.

A forward step in the industrial field was taken during the 1924-25 school term when printing was added to the school curriculum. The offerings were further increased in 1926 when a Bible Workers' course was originated. The purpose of this course was the training of young people desirous of engaging in home missionary work. Also since 1926, Canadian Union College has been authorized by the General Conference of Seventh-day Adventists to offer pre-medical training to college students. This pre-medical training is accepted by the liberal arts colleges maintained by the denomination in the United States and finally by the College of Medical Evangelists, Loma Linda, California, a grade A medical college owned and operated by Seventh-day Adventists.

On May 28, 1930, disaster overtook Canadian Junior College when fire destroyed the administration building, the boys' dormitory and the manual arts building. Within a few weeks construction was started on two new reinforced concrete structures to replace the buildings which had been destroyed. This construction was financed partly through appropriations made by the denomination and partly through donations from patrons and friends of the institution.



Until the 1936-37 school term, the offerings in the college division of the school remained relatively unchanged. Courses were provided in the following fields: ministerial, junior arts, pre-medical and pre-dental, and commercial. Beginning with the 1936-37 term, a pre-nursing course was added to the existing offerings. The requirement for admission to this course was the completion of Grade XI as outlined by the Alberta Department of Education.

The bulletin for the 1936-37 school term listed the following offerings on junior college level:<sup>23</sup>

#### LITERARY COURSE

##### Junior Year

Daniel and Revelation  
Composition IV  
History of Literature

History IV  
French III  
Elective--Biology,  
Algebra or  
Trigonometry

##### Senior Year

Advanced Bible Doctrines  
General Chemistry  
Literature IV  
Christian Education  
Spirit of Prophecy  
Public Speaking  
Elective--Language, History, Science, Mathematics, Commerce,  
Printing, Household Economics

#### MINISTERIAL COURSE

##### Junior Year

Daniel and Revelation  
Composition IV

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<sup>23</sup>Twenty-ninth Annual Announcement, Canadian Junior College, 1936-37, pp. 45-49.



History of Literature  
 History IV  
 Principles of Christian Education  
 Public Speaking  
 Conducting  
 Elective (Same as in Literary Course)

Senior Year

Advanced Doctrines  
 Pastoral Training  
 Literature IV  
 Biology and Anatomy  
 Elective

SCIENTIFIC COURSES

Pre-Medical and Pre-Dental Course

Junior Year

Spirit of Prophecy  
 Composition IV  
 History IV  
 General Chemistry

Anatomy  
 Biology  
 Algebra III  
 Trigonometry

Senior Year

College Bible  
 General Physics  
 Organic Chemistry

Analytical Chemistry  
 Literature IV  
 French III  
 American Constitution

PRE-NURSING COURSE

Prerequisite Provincial XI

College Bible  
 Composition IV  
 Literature IV  
 Bacteriology  
 Survey of Nursing

Health Principles  
 Anatomy  
 General Chemistry  
 Physical Education





## COMMERCIAL COURSE

## Prerequisite Provincial XI

Junior Year

College Bible  
Composition IV  
History IV  
Shorthand I

Typewriting I  
Accounting  
Penmanship  
Spelling

Senior Year

College Bible  
Literature IV  
Advanced Shorthand  
Advanced Accounting  
Typing II

Commercial Law  
Rapid Calculation  
Office Practice and  
Business Machines  
Elective

The next major phase in the development of the school at Lacombe coincided with the appointment, in 1945, of E. E. Bietz as president.

Bietz set out to accomplish two main objectives:

1. An extensive building program designed to improve the physical plant.
2. The addition of two more years of study to the theological course so that it would not be necessary for Canadian students to transfer to American schools in order to qualify for the Bachelor of Theology degree.

Backed by generous appropriations from the Canadian Union Conference of Seventh-day Adventists and also from the General Conference of Seventh-day Adventists, a number of improvements were made. A large portion of the campus was re-landscaped and a number of new buildings were erected. The largest project was the erection in 1956 of Maple Hall, a girls' dormitory, at a cost of more than \$240,000. This three-storey



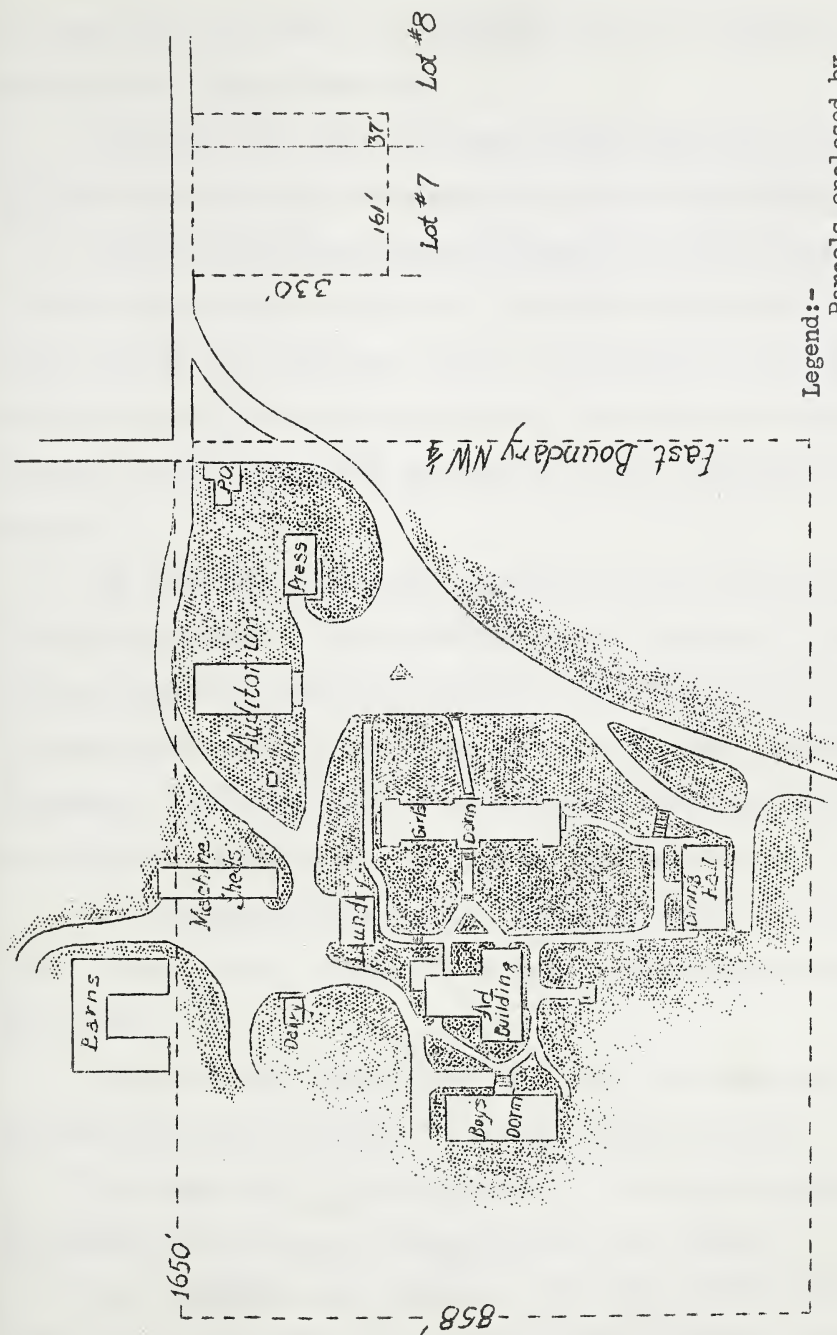


Figure 9

SHOWING PARCELS OF PROPERTY ON WHICH TAX EXEMPTION WAS REQUESTED



building was constructed of reinforced concrete for floors and ceilings with the walls being brick tile.

In 1950, a new cafeteria which included facilities for a home economics department was constructed at a cost of approximately \$70,000.

It was during this period of expansion of the physical plant that Canadian Union College encountered a financial threat to its operation. Under a provincial ordinance, private institutions are subject to a municipal tax on all buildings including those used for educational purposes, unless exempted by appropriate clauses appearing in their charter.

To remedy this oversight, a private bill was introduced into the Alberta legislature to make provision for the exemption of certain buildings and lands from municipal taxation. (See Figure 9 for a sketch showing size and location of buildings and lands on which exemption was requested.) The following list indicates the buildings on which exemption was requested, together with the cost of each building and its use:

1. Administration Building - (Cost \$65,057.56) Used for classrooms, library, music studios and practice rooms, administrative offices, and chapel.
2. West Hall - (Cost \$55,815.90) Used for housing male students and their dean and his family. A chapel is also provided.
3. Maple Hall - (Cost \$242,298.13) The women's dormitory. Space is provided for the dean's living quarters and a chapel.
4. Industrial Arts Building - (Cost \$13,176.89) Printing, agriculture, woodcrafts, etc. are taught, with laboratory facilities for practical experience.





5. Auditorium - (Cost \$30,000.00) Used for physical education and religious services.

6. Laundry and Repairs Shop - (Cost \$9,800.95) First floor is used to take care of laundry for school family. Lower floor is used for maintenance work.

7. Cafeteria - (Approximate cost \$50,000) This building houses the kitchen and dining room.

8. East Hall - (Cost \$10,384.74) Housing for married students.

9. Pump House - (Cost \$1,000) Supplies water for the school.

10. Milk Processing Building - (Cost \$3,915.97) Used for pasteurizing and bottling milk for the school family.

11. Skating Rink Shack (Cost \$318.92).

12. Part of Machine Shed - (Approximate cost (\$1,000) Used for storage of school equipment, repair shop, and farm superintendent's office.

13. Custodian's Cottage - (Cost \$1,800).

14. Grade School Building - (Cost \$7,737.27).

No exemption was asked for seventeen cottages and the land on which they were located, approximately sixteen hundred acres of land, and all industrial or commercial projects presently being operated or planned for the future. The Lacombe Municipal District #64 levied and collected approximately \$5,000 in additional taxes for 1950 before an opportunity was afforded to present the private bill which provided the necessary alterations in the charter of incorporation.<sup>24</sup>

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<sup>24</sup>Statutes of the Province of Alberta, 1951, c. 104, An Act To Amend the Acts Relating to the Canadian Union College.



TABLE XVII

THE PROFIT AND LOSS RECORD OF THE LAUNDRY DEPARTMENT  
DURING THE SCHOOL TERMS 1944-1956  
CANADIAN UNION COLLEGE

YEAR	PROFIT	LOSS
1944-45	\$557	
1945-46		\$ 191
1946-47		482
1947-48		3,563
1948-49		973
1949-50		1,712
1950-51		643*
1951-52		1,124*
1952-53		3,044
1953-54		3,569
1954-55		4,684
1955-56		1,310

\*Due to municipal tax, commercial income practically nil.

Information in this table is based on Auditor's Statements for years given.



As mentioned previously, the administration of E. E. Bietz was notable for the improvement in the physical plant. Bietz's successor, Henry T. Johnson, set as his goal the establishment of industries which would not only stabilize the economy of the school but would also provide the student with an opportunity to learn a useful vocation while helping him defray a portion of his school expenses. Johnson's purpose was the securing of a more adequate fulfillment of one of the objectives of Canadian Union College to which reference has already been made:

To emphasize the dignity of labor and the training of each student in a vocation, trade or profession with sufficient skill to earn a livelihood.<sup>25</sup>

One of Johnson's first moves was to secure permission from the Board of Management to erect a new laundry and press building at a cost of \$24,000. During his term of administration, Johnson has attempted to promote five industries: a commercial laundry, a commercial press, a 2,000-acre farm, a bookbindery, and an upholstered furniture factory. These industries will be considered separately.

The Laundry. The laundry department has always been necessary in order to meet the needs of the resident students in the dormitory. Table XVII reveals the fact that it has not been a profitable department. For the twelve-year period from 1944-1956, a profit was shown only for the 1944-45 school term. During the remainder of the period, the yearly losses have ranged from approximately \$191 to \$4,684. During the 1950-51 and 1951-52 school terms, the commercial income was practically nil

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<sup>25</sup>Canadian Union College Bulletin, Volume 47, (College Heights, Alberta; Canadian Union College Press, 1956), p. 18.



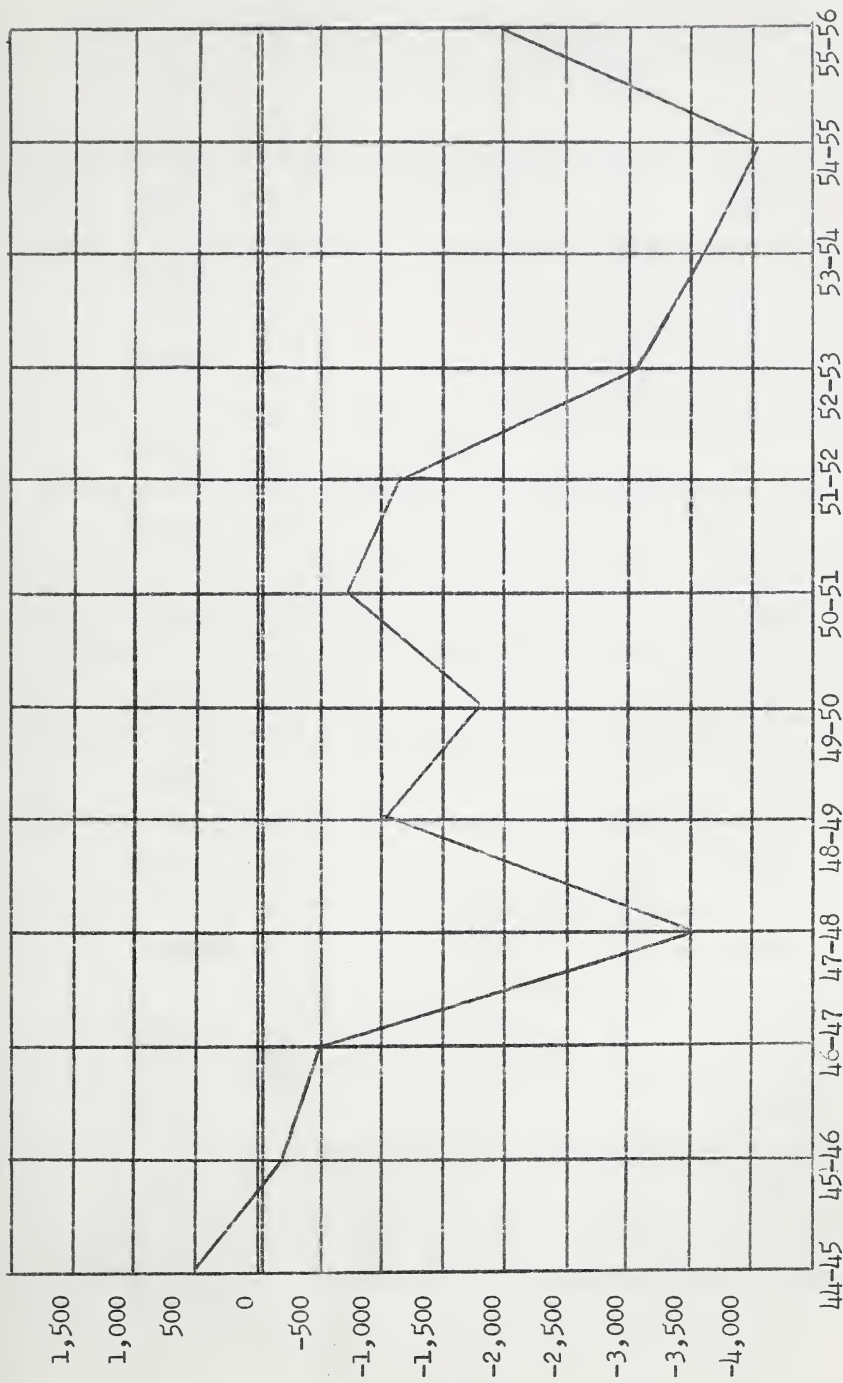


FIGURE 10

SHOWING PROFIT AND LOSS RECORD OF LAUNDRY DEPARTMENT, 1944-1956  
CANADIAN UNION COLLEGE





TABLE XVIII

A SUMMARY OF THE PROFIT AND LOSS FIGURES FOR  
THE PRESS DURING THE YEARS 1944-1956  
CANADIAN UNION COLLEGE

YEAR	PROFIT	LOSS
1944-45	\$ 732	
1945-46	781	
1946-47	1,374	
1947-48	2,736	
1948-49		\$1,854
1949-50		1,469
1950-51		990
1951-52		4,417
1952-53		3,024
1953-54		4,702
1954-55		9,340
1955-56		6,634

Information in this table is based on Auditor's Statements for years given.



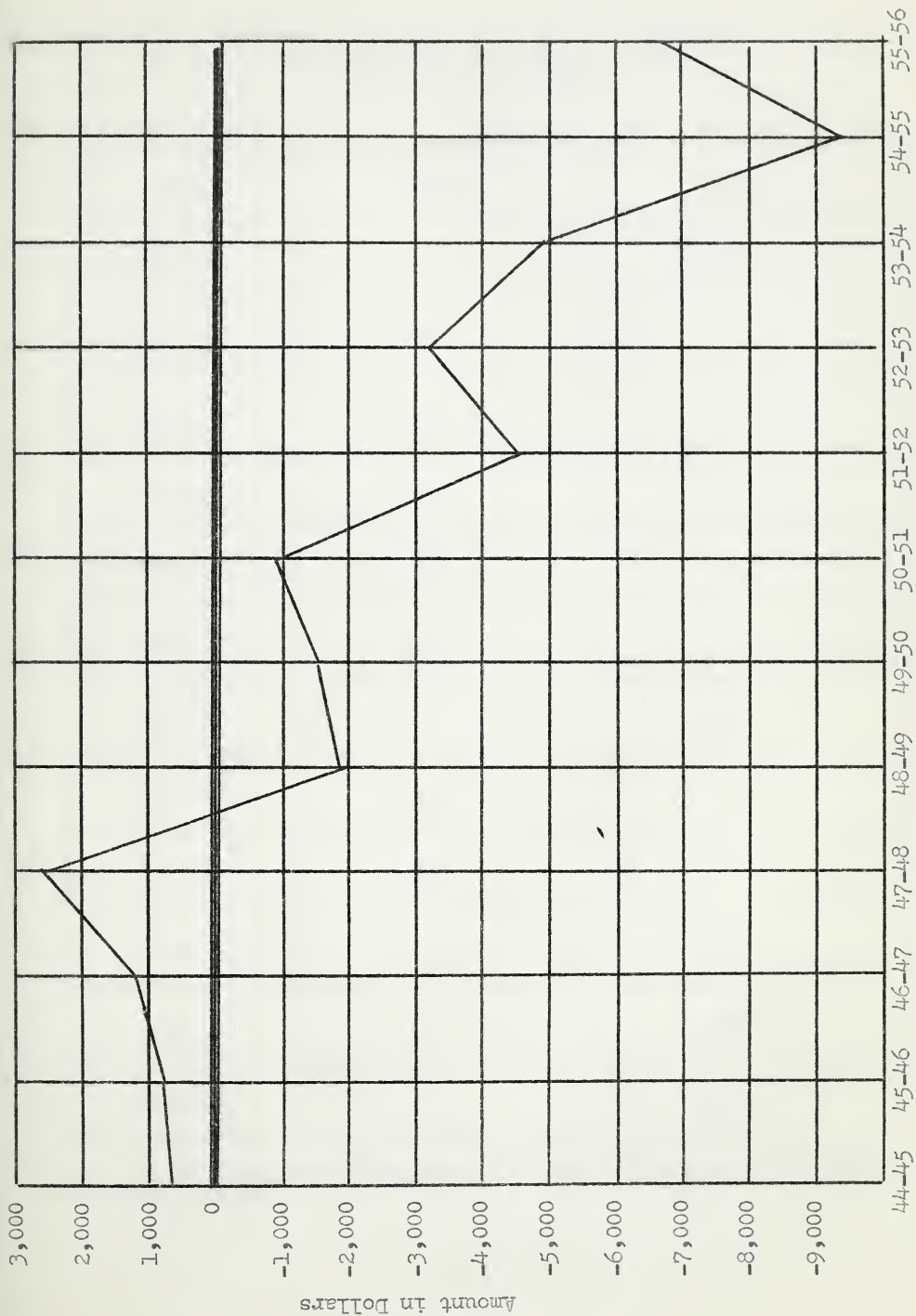


FIGURE 11

SHOWING PROFIT AND LOSS FOR PRESS FOR YEARS 1944-1956  
CANADIAN UNION COLLEGE



TABLE XIX

SHOWING PROFIT AND LOSS MADE BY FARM OVER  
THE TWELVE-YEAR PERIOD, 1944-1956  
CANADIAN UNION COLLEGE

TERM	PROFIT	LOSS
1944-45		\$ 4,260
1945-46	\$ 251	
1946-47	1,499	
1947-48	6,680	
1948-49	11,321	
1949-50	1,320	
1950-51		3,807
1951-52	4,766	
1952-53	2,299	
1953-54		16,352
1954-55		2,249
1955-56		2,129

Information in this table is based on Auditor's Statements for years given.





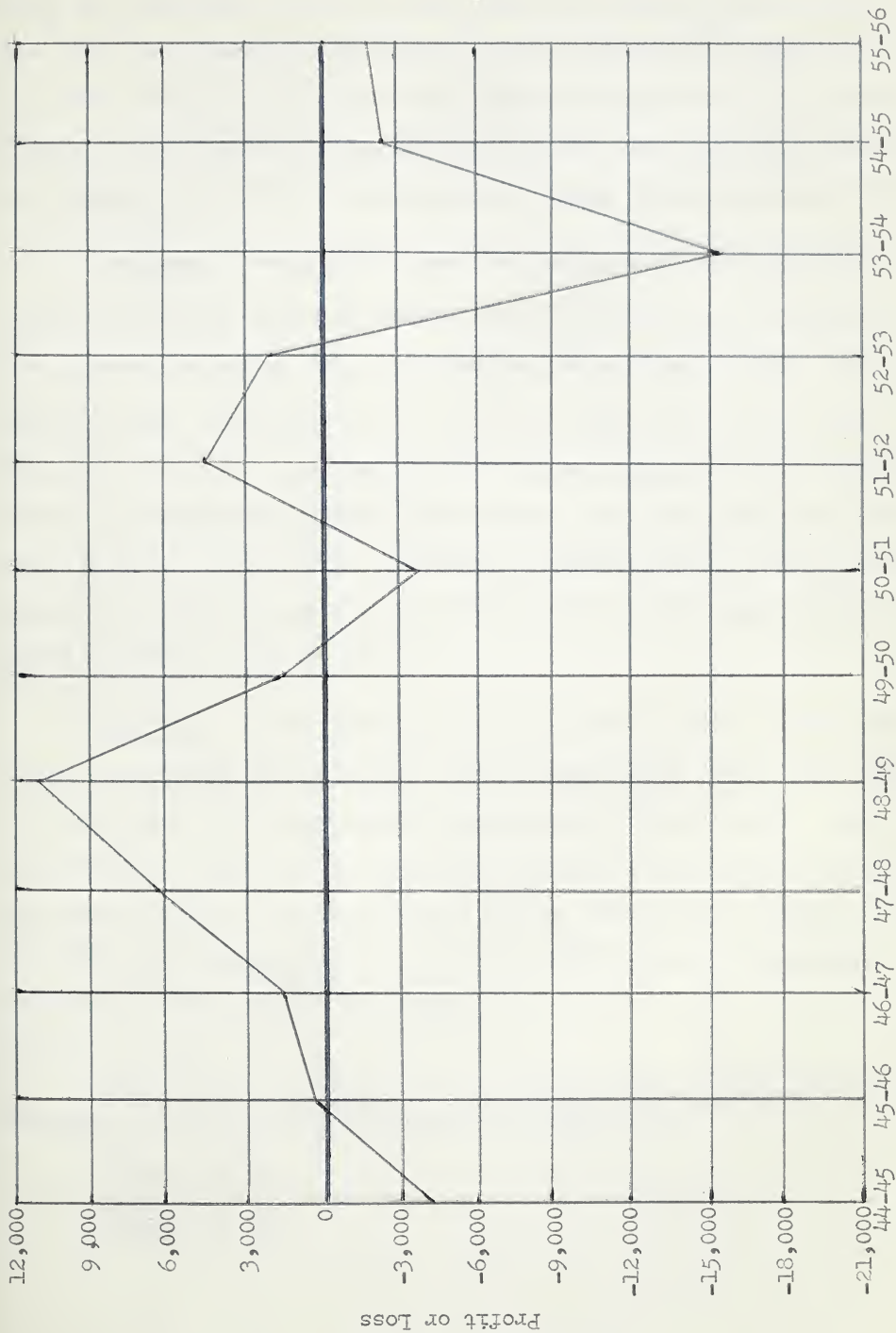


FIGURE 12

SHOWING PROFIT AND LOSS MADE BY FARM OVER A TWELVE-YEAR PERIOD  
CANADIAN UNION COLLEGE



because of the municipal tax problem. At the close of the 1955-56 school term, the commercial aspect of the laundry was discontinued entirely. The financial statement covering the period from July 1, 1956, to March 31, 1957, reveals the fact that the laundry operated at a gain of \$91.19<sup>26</sup> Figure 10 is a graphical representation of the profit and loss record of the laundry department at Canadian Union College during the period 1944-56.

The Press. Table XVIII gives the profit and loss record for a twelve-year period of the commercial press which has been in operation for a number of years. For the four-year period from 1944-48, the press showed a gain. However, for the eight-year period from 1948-56 this department has lost consistently, with losses ranging as high as \$9,000. Figure 11 presents graphically these profits and losses for the period from 1944-56. The financial statement of Canadian Union College for the nine-month period ending March 31, 1957, shows an operating loss for the press amounting to \$8,605.45.<sup>27</sup>

The Farm. The two-thousand acre farm has a better record than either the laundry or the press. For the twelve-year period from 1944-1956, the farm has shown a profit during seven of these years. (See Table XIX) In spite of this improved record, the farm shows a net operating loss of \$361 for the twelve-year period. From July 1, 1956, to March 31, 1957, the farm shows a loss of \$5,542.22<sup>28</sup> Figure 12 represents graphically these profits and losses.

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<sup>26</sup>This figure is taken from the Canadian Union College Financial Statement for the period ending March 31, 1957, p. 17.

<sup>27</sup>Ibid., p. 23.

<sup>28</sup>Ibid., p. 20.



The Bookbindery. The bookbindery is a direct result of the Arts and Crafts course on the Alberta high school curriculum. During the 1951-52 school term, John Bidulock, one of the students enrolled for this course, was introduced to the art of bookbinding by Lloyd M. Cowin, chairman of the industrial arts department at Canadian Union College. Bidulock asked for and secured permission to explore the possibilities of a commercial bookbindery. With only the minimum amount of equipment, this department has finally reached the place where it is one of the better-equipped bookbinderies in Western Canada. The latest piece of equipment (May, 1957) has been an oversewing stitching machine which is one of three such machines in use in Canada. Although this industry has operated at a loss thus far, it is hoped that the addition of the stitcher will cut down costs and permit the bookbindery to at least break even.

TABLE XX

SHOWING LOSSES SUSTAINED BY CANADIAN UNION  
COLLEGE BOOKBINDERY 1951-56

Year	Loss
1951-52	\$ 47
1952-53	489
1953-54	379
1954-55	3,469
1955-56	2,736

Information in this table is based on  
Auditor's Statements for years given.



Table XX reveals the losses sustained by the bookbindery during the first five years of its operation. The administration of the college is optimistic regarding the chances of the bindery showing an improved financial status in the near future.

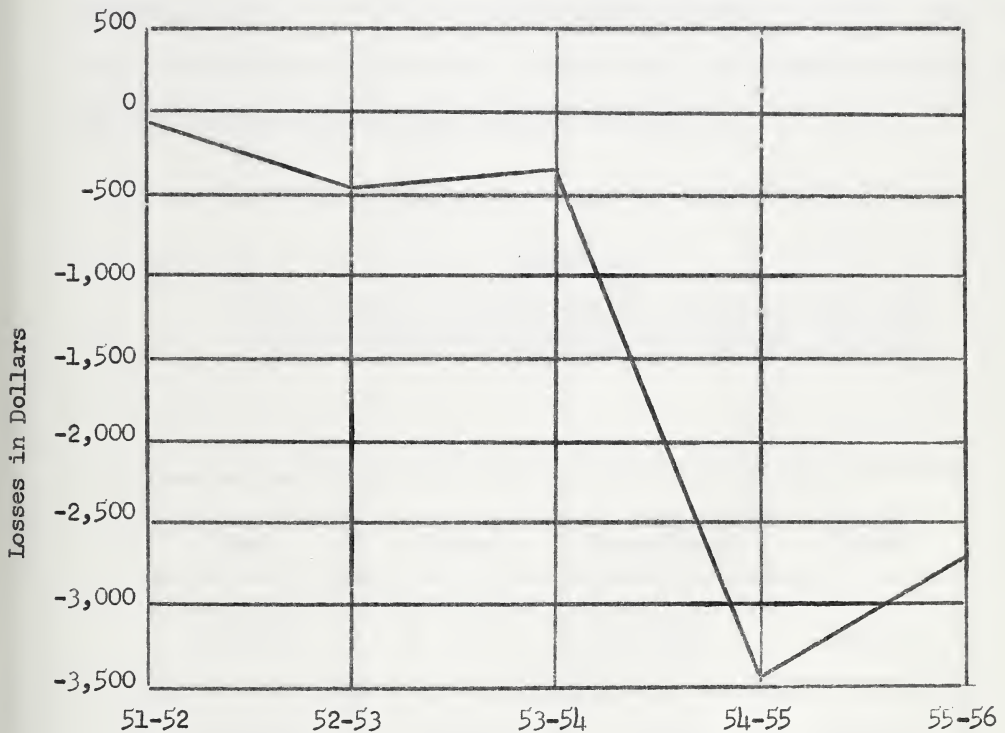


FIGURE 13

SHOWING THE LOSSES INCURRED BY THE CANADIAN UNION  
COLLEGE BOOKBINDERY, 1951-56

The information contained in Table XX is represented graphically in Figure 13.





The furniture factory. The newest industry at Canadian Union College is also the most promising one from a financial standpoint. There is every indication that it will continue to show reasonable gains. During its first two years of operation, it showed losses slightly in excess of six thousand dollars. During this same three-year period of 1953-56, the output jumped from a value of slightly better than forty thousand dollars to over one hundred ninety thousand dollars. For the first nine months of the 1956-57 school term, the commercial income was over one hundred eighty-nine thousand dollars.

TABLE XXI

SHOWING INCOME, EXPENDITURE AND PROFIT OR LOSS FOR  
CANADIAN UNION COLLEGE FURNITURE FACTORY, 1953-56

Year	Income	Expenditure	Profit (Loss)
1953-54	\$ 863	\$ 1,642	(\$779)
1954-55	47,293	52,955	(5,662)
1955-56	191,168	177,685	13,483

Information in this table is based on Auditor's Statements for years given.



Table XXI gives the information relating to the total income and net profit made by the furniture factory during the first three years of its operation.

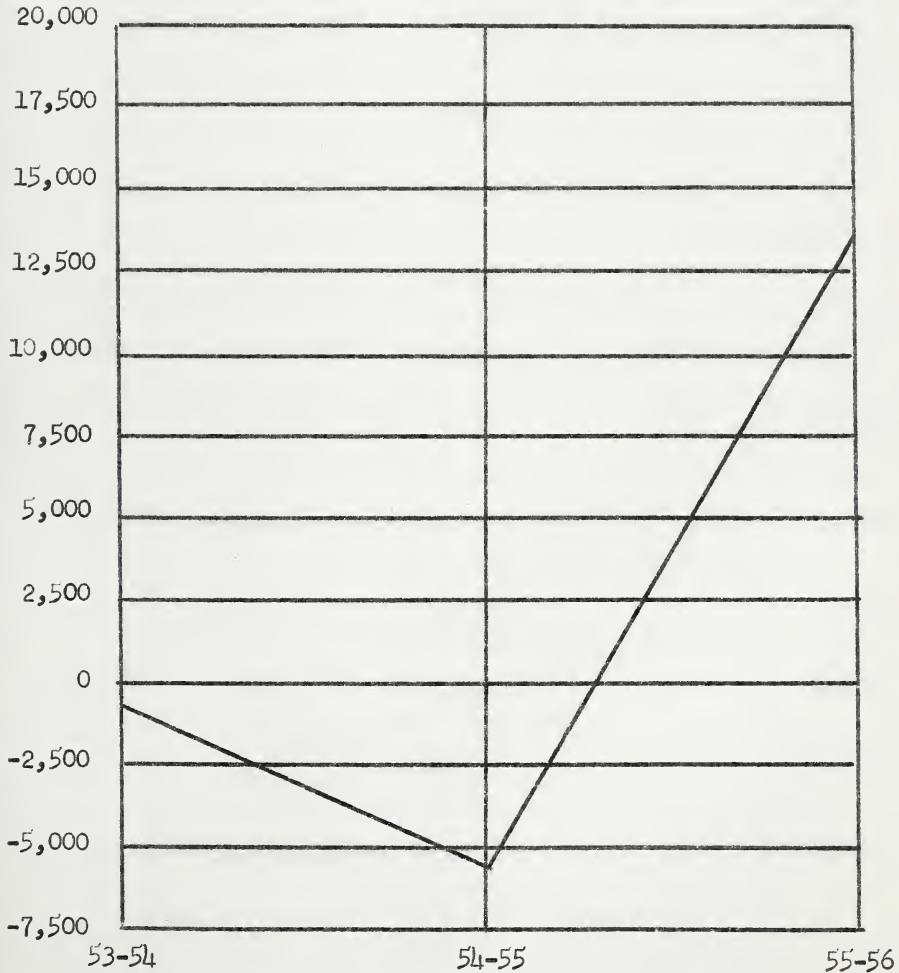


FIGURE 14

SHOWING PROFIT AND LOSS FOR CANADIAN UNION  
COLLEGE FURNITURE FACTORY, 1953-56



TABLE XXII

SHOWING OPERATING LOSS EXCLUSIVE OF GIFTS AND GRANTS,  
GIFTS AND GRANTS, NET OPERATING GAIN OR LOSS  
CANADIAN UNION COLLEGE

YEAR	OPERATING LOSS EXCLUSIVE OF GIFTS AND GRANTS	GIFTS AND GRANTS	NET OPERATING GAIN	NET OPERATING LOSS
1944-45	\$ 3,015	\$ 7,459	\$ 4,444	
1945-46	814	6,979	6,166	
1946-47	1,264	14,079	12,815	
1947-48	2,852 (G)	18,486	21,337	
1948-49	1,242 (G)	21,067	22,309	
1949-50	21,965	18,453		\$ 3,512
1950-51	31,488	18,000		13,488
1951-52	35,129	20,003		15,126
1952-53	46,149	22,000		24,149
1953-54	46,972	30,000		16,972
1954-55	72,906	30,000		42,906
1955-56	30,429	30,000		429

Information in this table is based on Auditor's Statements for years given.





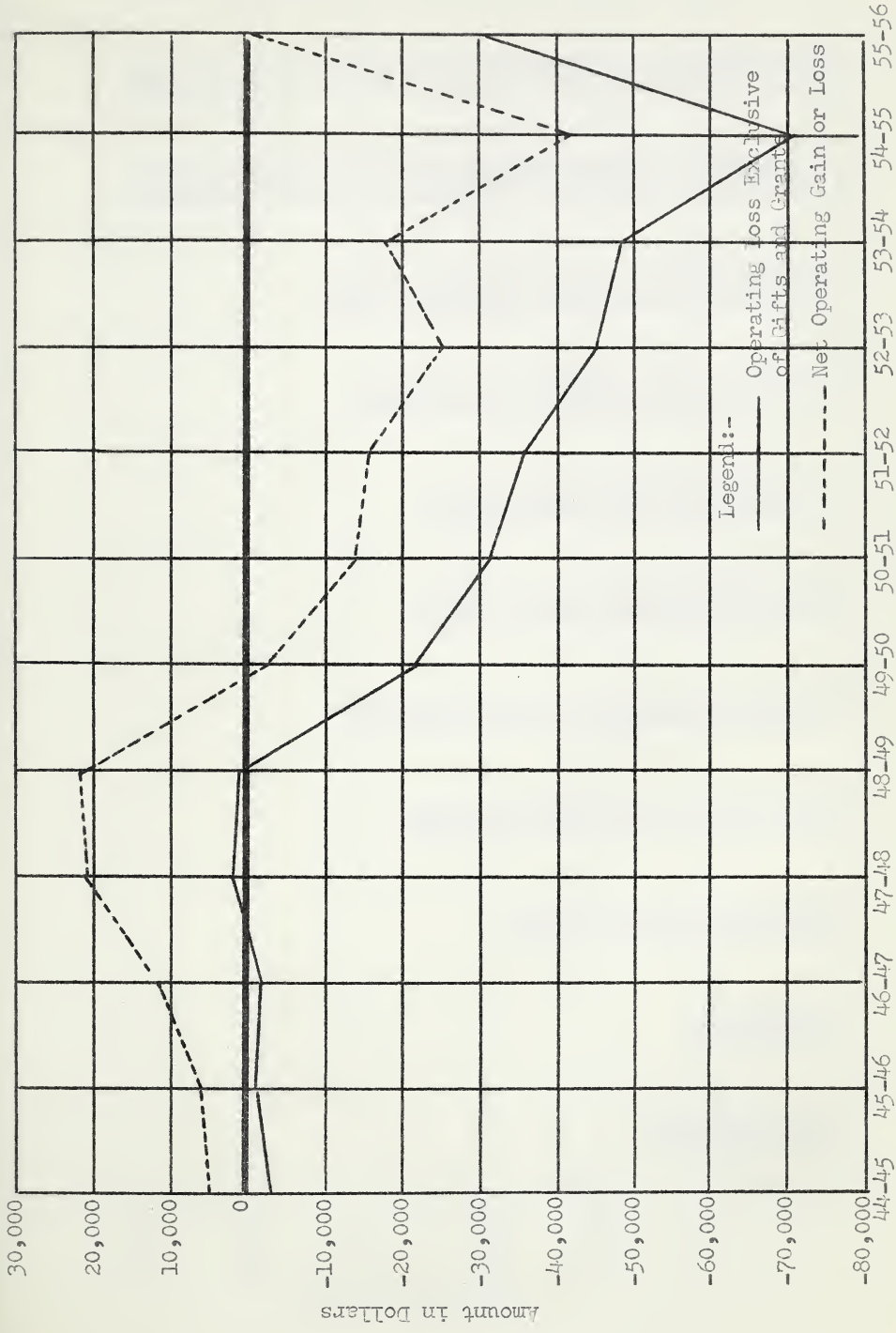


FIGURE 15  
 SHOWING OPERATING LOSS EXCLUSIVE OF GIFTS AND GRANTS AND NET  
 OPERATING GAIN OR LOSS INCLUSIVE OF GIFTS AND GRANTS  
 CANADIAN UNION COLLEGE



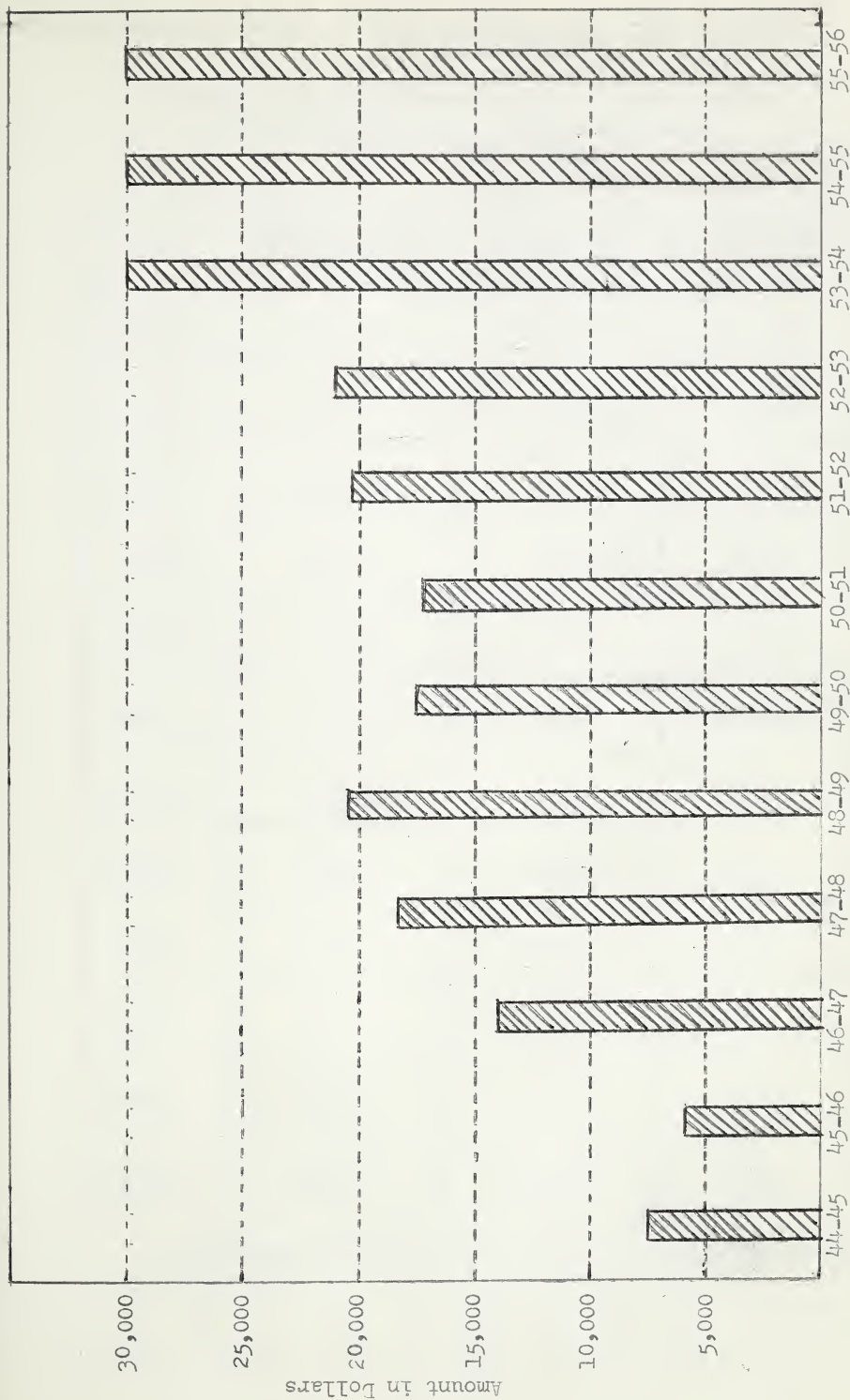


FIGURE 16

SHOWING AMOUNT OF GIFTS AND GRANTS FOR A FIFTEEN-YEAR PERIOD  
CANADIAN UNION COLLEGE



TABLE XXIII

A SUMMARY OF INSTRUCTIONAL INCOME, EXPENSE, AND LOSS  
FOR THE TWELVE-YEAR PERIOD, 1944-1956  
CANADIAN UNION COLLEGE

YEAR	INSTRUCTIONAL INCOME	INSTRUCTIONAL EXPENSE	INSTRUCTIONAL LOSS
1944-45	\$32,989	\$34,379	\$ 1,662
1945-46	41,169	43,627	2,458
1946-47	57,603	60,672	3,068
1947-48	49,463	57,618	8,220
1948-49	62,991	72,470	9,479
1949-50	63,931	80,018	16,087
1950-51	65,809	88,036	22,227
1951-52	72,912	101,583	28,670
1952-53	85,834	114,197	28,363
1953-54	87,737	106,397	18,661
1954-55	77,337	113,717	36,380
1955-56	86,543	115,026	28,483

Information in this table is based on Auditor's Statements  
for years given.





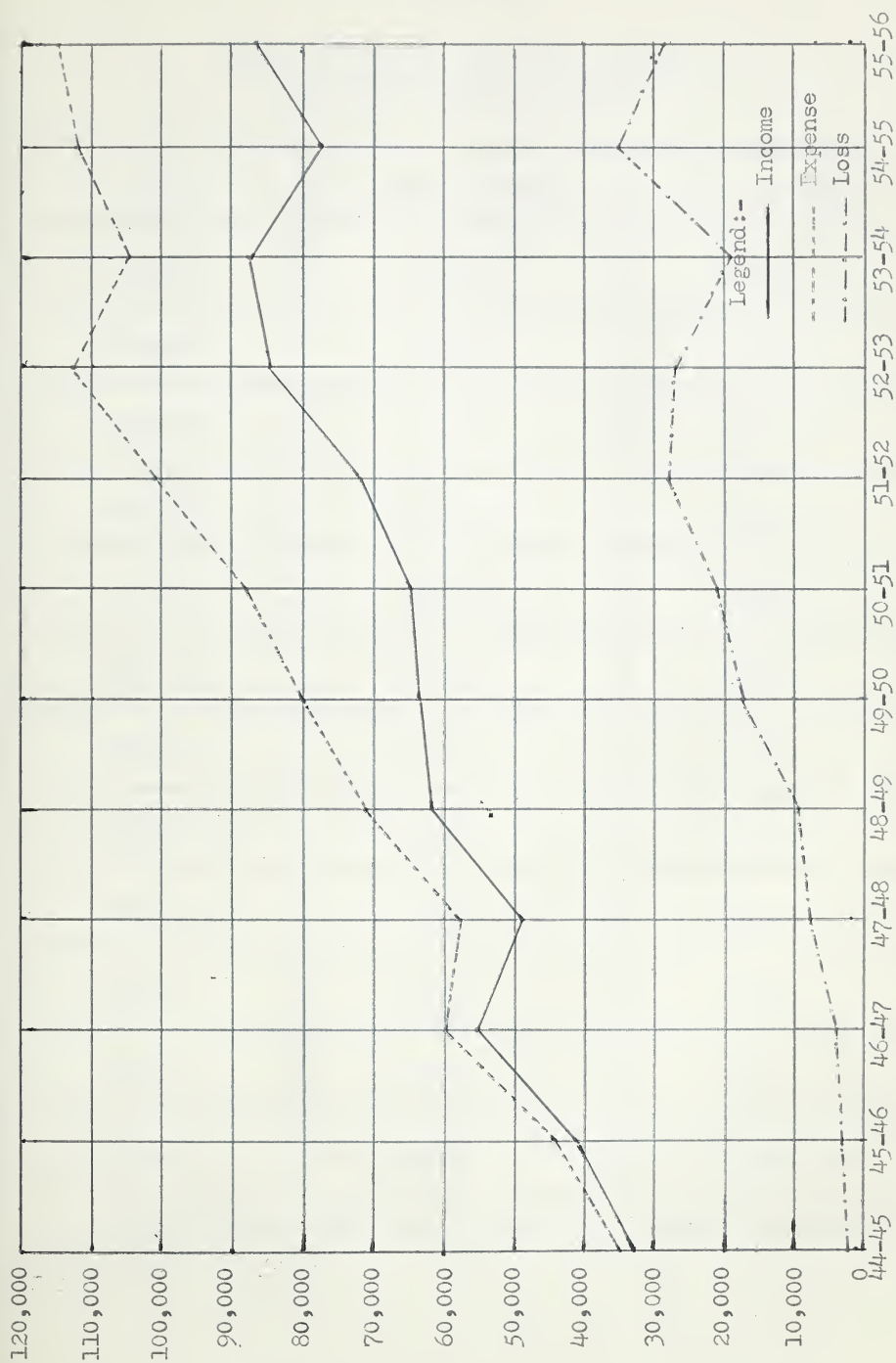


FIGURE 17

GRAPHICAL COMPARISON OF INSTRUCTIONAL INCOME, EXPENSE,  
AND LOSS FOR A TWELVE-YEAR PERIOD  
CANADIAN UNION COLLEGE





TABLE XXIV

STUDENT ACCOUNTS RECEIVABLE FOR THE  
TWELVE-YEAR PERIOD, 1944-1956  
CANADIAN UNION COLLEGE

YEAR	CURRENT ACCOUNTS	OLD ACCOUNTS
1944-45	\$ 9,999	\$14,601
1945-46	11,624	15,007
1946-47	18,792	15,390
1947-48	22,425	18,277
1948-49	34,961	19,650
1949-50	35,915	26,644
1950-51	32,533	32,729
1951-52	33,224	34,496
1952-53	44,698	35,109
1953-54	36,770	39,381
1954-55	43,488	43,511
1955-56	43,275	44,999

Information in this table is based on Auditor's Statements for years given.



Figure 14 represents graphically the profit and loss record of the furniture factory during the three-year period, 1953-56. For the nine-month period ending March 31, 1957, the furniture factory showed a gain of \$8,939.60.<sup>29</sup>

Table XXII summarizes the operating loss (or gain) exclusive of gifts and grants, gifts and grants, and net operating gain or loss for the twelve-year period, 1944-56. During this twelve-year period, the total operating loss exclusive of gifts and grants, was \$286,037, or an average of \$23,836 per year. After subtracting the gifts and grants for this same period, the total net operating loss was reduced to \$49,511 or an average of \$4,126. Figure 15 is a graphical representation of the comparison between the operating loss exclusive of gifts and grants and the net operating loss inclusive of gifts and grants. Figure 16 compares graphically the gifts and grants for the twelve-year period.

Much of the loss for this twelve-year period results from the losses sustained in the instructional department. This fact is substantiated by Table XXIII, which lists the instructional income, expense, and loss for the same twelve-year period. The total instructional loss, based on the figures contained in this table, is \$203,758. Figure 17 represents graphically the information contained in Table XXIII.

The tendency for current student accounts to increase is shown by Table XXIV. By the close of the 1944-45 school term, current student

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<sup>29</sup>This figure is taken from the Canadian Union College Financial Statement for the Period Ending March 31, 1957.



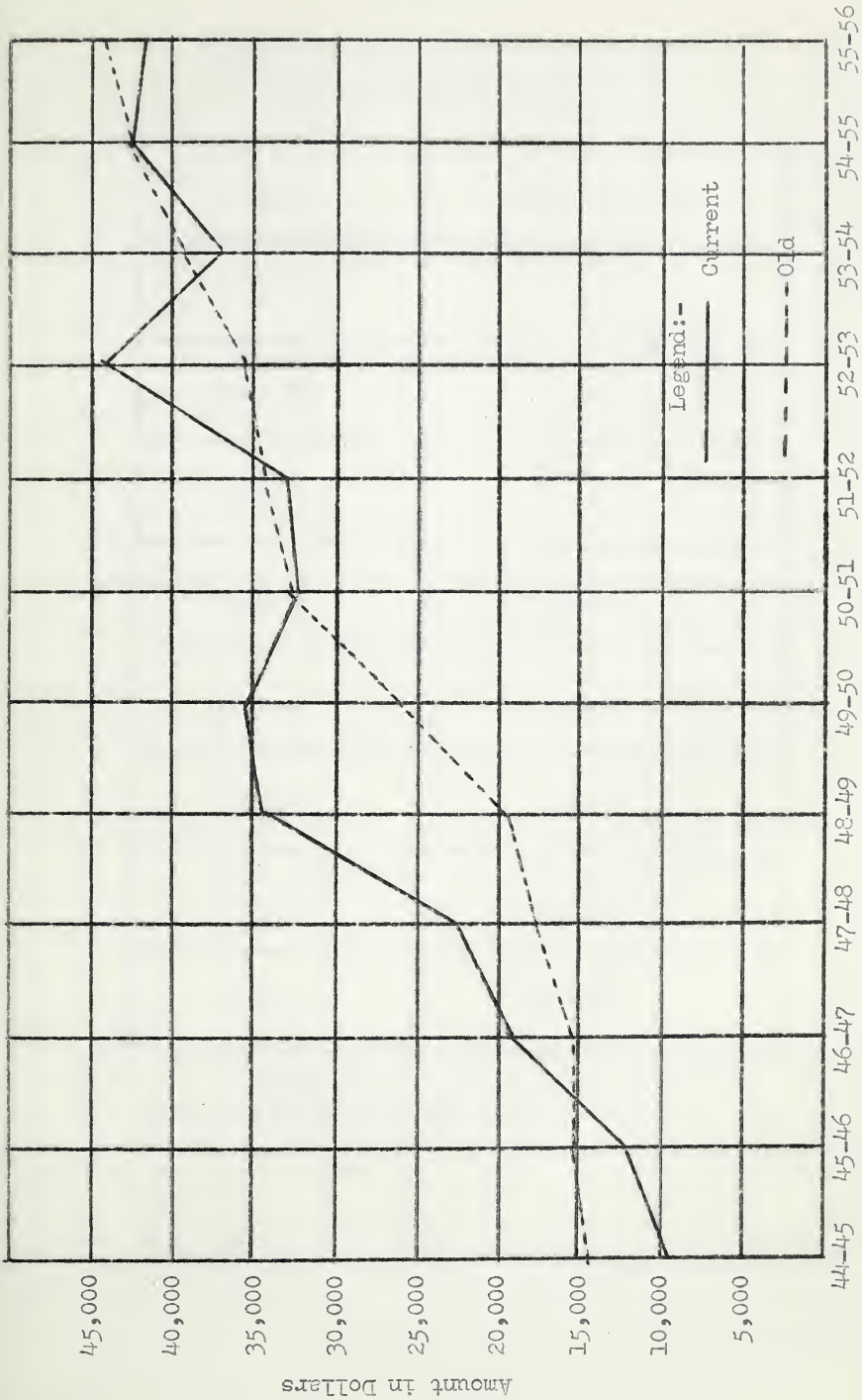


FIGURE 18

SHOWING CURRENT AND OLD STUDENT ACCOUNTS RECEIVABLE FROM 1944-1956  
 CANADIAN UNION COLLEGE





TABLE XXV

SCHEDULE OF LABOR FURNISHED STUDENTS  
DURING THE SCHOOL TERMS 1948-1956  
CANADIAN UNION COLLEGE

TERM	AMOUNT OF LABOR
1948-49	\$46,041
1949-50	43,425
1950-51	41,916
1951-52	55,345
1952-53	62,353
1953-54	53,732
1954-55	68,160
1955-56	89,694

Information in this table is based on  
Auditor's Statements for years given.



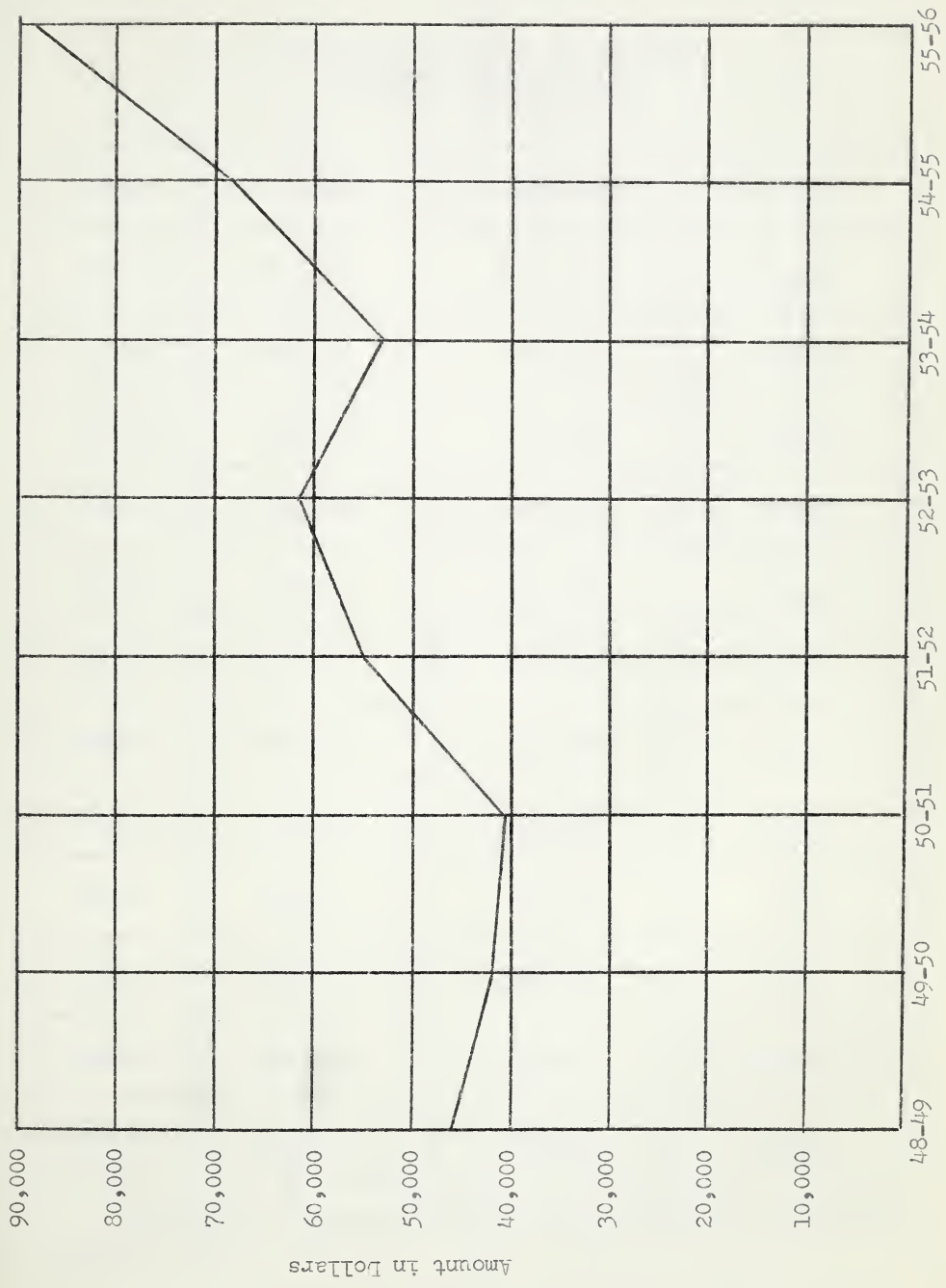


FIGURE 19

SHOWING AMOUNT OF LABOR FURNISHED STUDENTS DURING THE SCHOOL TERMS 1948-1956  
CANADIAN UNION COLLEGE



TABLE XXVI  
INCOME, EXPENDITURE, AND NET GAIN  
(Includes Capital Gain)  
CANALIAN UNION COLLEGE

YEAR	INCOME	EXPENDITURE	NET GAIN
1944-45	\$184,966	\$172,357	\$ 12,609
1945-46	248,982	200,761	48,221
1946-47	338,714	223,900	114,813
1947-48	327,898	248,792	79,106
1948-49	368,020	273,187	94,833
1949-50	291,327	278,881	12,446
1950-51	318,467	266,198	52,269
1951-52	349,105	325,229	23,876
1952-53	362,861	360,758	2,104
1953-54	370,455	347,914	22,541
1954-55	435,882	417,842	18,040
1955-56	615,589	569,188	46,930

Information in this table is based on Auditor's Statements for years given.



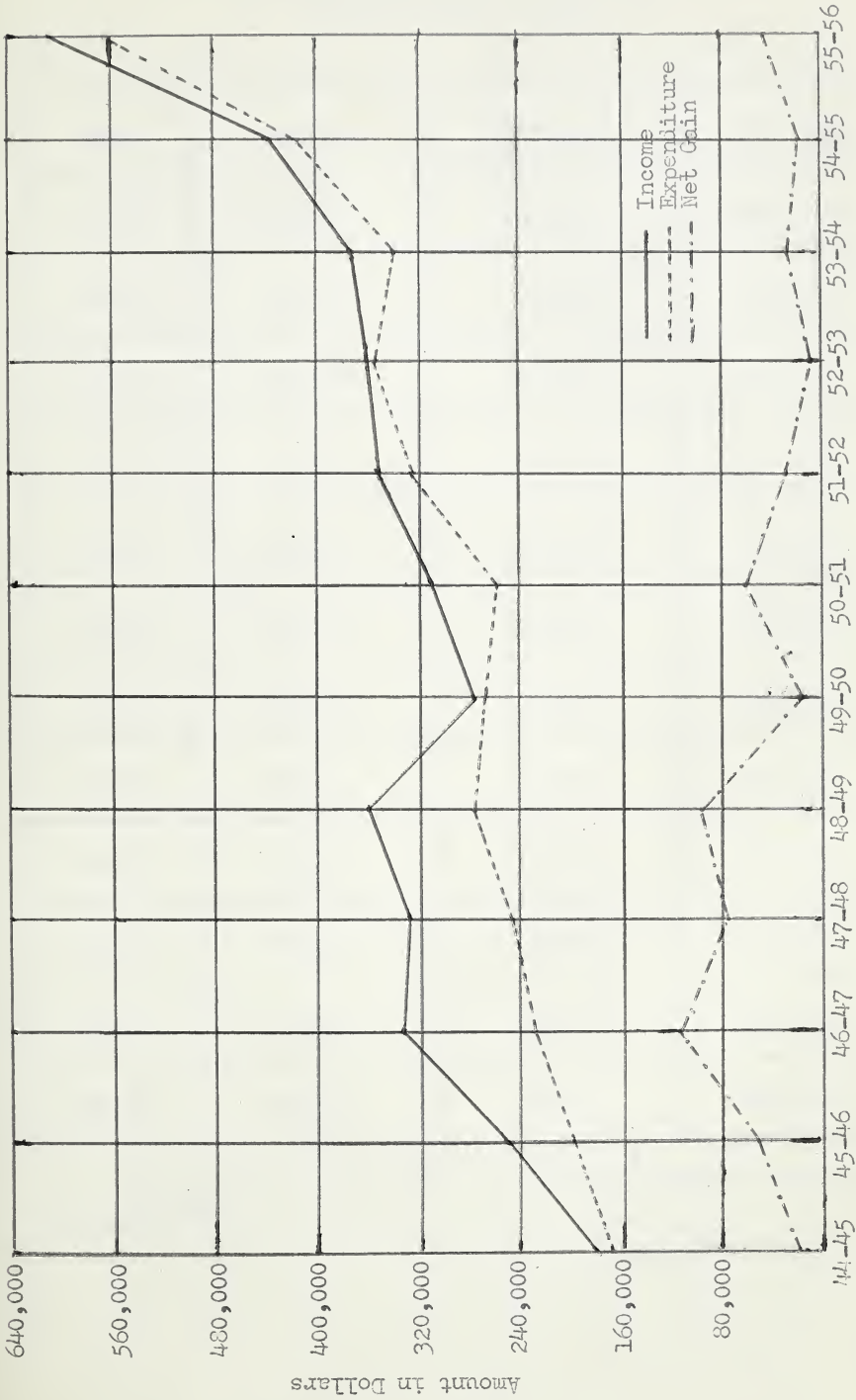


FIGURE 20

SHOWING INCOME, EXPENDITURE, AND NET GAIN (Including Capital Gain)  
OVER A TWELVE-YEAR PERIOD AT CANADIAN UNION COLLEGE





TABLE XXVII

TOTAL ASSETS, TOTAL LIABILITIES AND NET WORTH  
FOR TWELVE-YEAR PERIOD 1944-1956  
CANADIAN UNION COLLEGE

YEAR	ASSETS	LIABILITIES	NET WORTH
1944-45	\$283,937	\$11,455	\$272,482
1945-46	339,918	19,216	320,702
1946-47	451,302	15,787	435,516
1947-48	553,942	39,321	514,622
1948-49	625,464	16,399	609,065
1949-50	643,735	22,185	621,550
1950-51	693,494	20,167	673,327
1951-52	748,355	51,530	696,825
1952-53	755,101	56,173	698,929
1953-54	749,298	27,828	721,470
1954-55	812,583	73,074	739,509
1955-56	877,904	73,144	804,761

Information in this table is based on Auditor's Statements for years given.



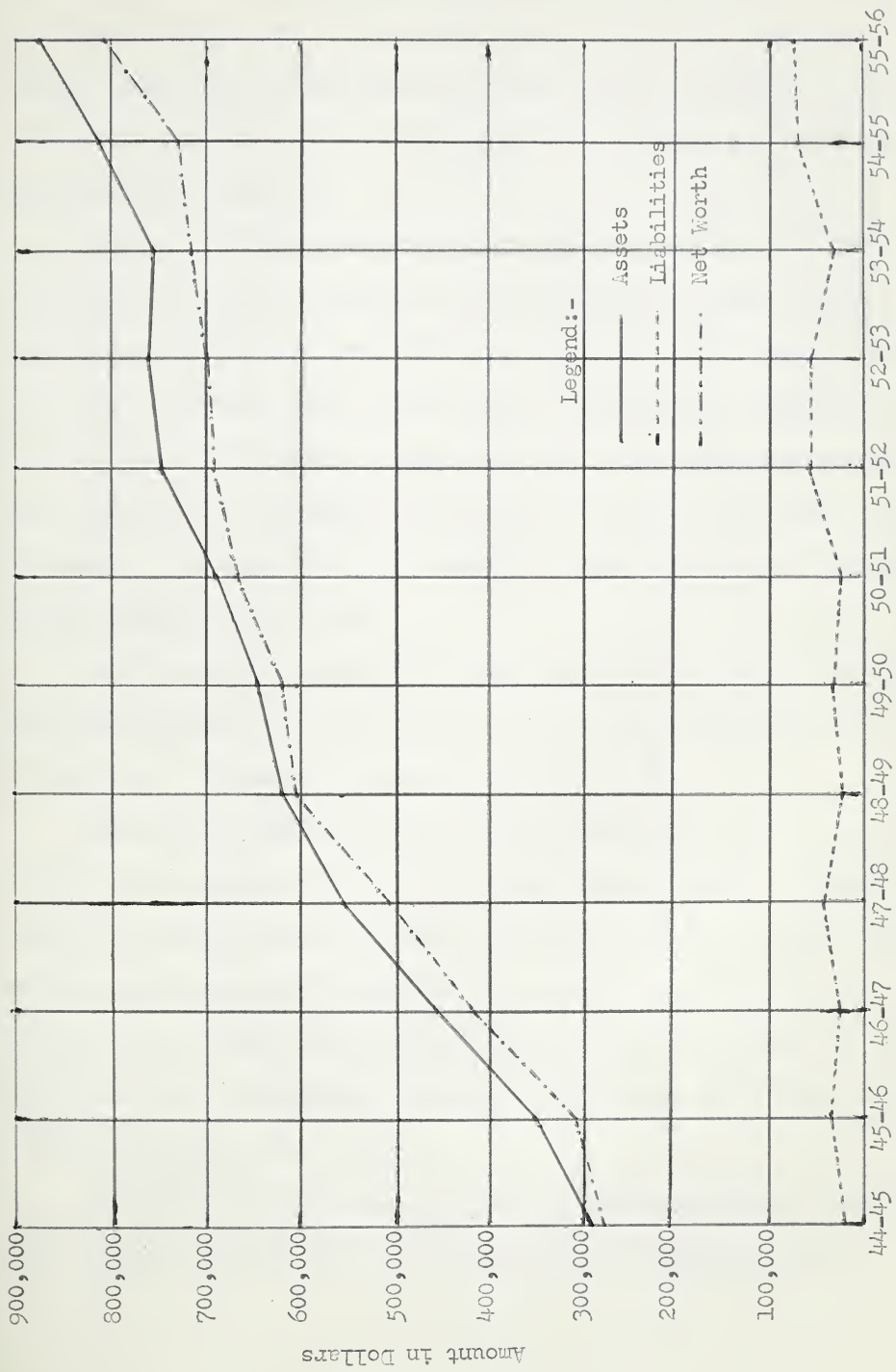


FIGURE 21

SHOWING ASSETS, LIABILITIES AND NET WORTH FOR A TWELVE-YEAR PERIOD  
CANADIAN UNION COLLEGE



accounts receivable were \$9,999. Twelve years later, current student accounts receivable had risen to \$43,275. For the same period, old student accounts receivable increased from \$14,601 to \$44,999. This information regarding current and old student accounts is represented graphically in Figure 18.

During the eight-year period from 1948-56, the value of labor furnished to students at Canadian Union College has almost doubled. This fact is revealed by the figures given in Table XXV, which gives the value of student labor for the 1948-49 school term at slightly over \$46,000. During the 1955-56 school term, the total amount of student labor furnished by the various departments had risen to \$89,694. Figure 19 depicts the variations in the amount of labor furnished to students for the 1948-56 school terms.

In Table XXVI a summary of income, expenditure, and net gain (including capital gain) is given for the 1944-56 period. The same information is represented graphically in Figure 20.

Table XXVII deals with the assets, liabilities, and net worth of Canadian Union College for the twelve-year period, 1944-56. During this period the assets tripled in value, the liabilities are over six times as much, and the net worth has tripled. As of June 30, 1956, the present worth of Canadian Union College stood at \$804,761. Figure 21 depicts graphically the fluctuations in assets, liabilities, and present worth for the same twelve-year period.

The most recent innovation in the scholastic program at Canadian Union College occurred in 1953, when the Board of Management gave





instruction for an elementary teacher training course to be added to the college division. This action was the direct result of an increasingly large number of untrained individuals who were being hired to serve as teachers in the Seventh-day Adventist church schools across Canada. With the exception of Alberta, there appears to be little attempt made to insure the hiring of trained, qualified teachers for private schools. Because of this laxity, the educational superintendents campaigned for and finally secured permission to institute one-year elementary teacher training programs at both Oshawa Missionary College and Canadian Union College.

The entrance requirements are basically the same as those required by the University of Alberta. The curriculum parallels rather closely that of the University of Alberta and the same textbooks are used in several of the courses.

<u>Elementary Teacher Training</u>		<u>Units</u>
Religion . . . . .		1
Bible Methods . . . . .		$\frac{1}{2}$
Principles of Christian Education . . . . .		$\frac{1}{2}$
Physical Education . . . . .		$\frac{1}{2}$
Science and Health Methods . . . . .		$\frac{1}{2}$
Reading and Language Methods . . . . .		1
English . . . . .		1
Mathematics Methods . . . . .		$\frac{1}{2}$
Arts and Crafts Methods . . . . .		1
Music Methods . . . . .		$\frac{1}{2}$
Observation and Practice Teaching . . . . .		1
School Administration . . . . .		$\frac{1}{2}$
Educational Psychology . . . . .		$\frac{1}{2}$
Social Studies and Community Problems . . . . .	1	30

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<sup>30</sup>Canadian Union College Bulletin, Volume 47, (College Heights: Canadian Union College Press, 1956), p. 75.



In the high school division a fairly diversified program is offered. Besides offering the regular grade IX program for the junior high school, instruction was provided in thirty-eight courses of the Alberta high school program. These courses have a total credit value of 179. Another feature of the opportunities offered by the school is the provision for the earning of high school credit through private instruction in music, particularly piano and band. A growing number of students, each year, are earning credit through the avenue of the Royal Conservatory of Music of Toronto. In addition to the regular curriculum of the Alberta Department of Education, each student is expected to take one unit of Bible each year to a minimum of three.

Canadian Union College High School Program

(The number in brackets after each subject indicates the credit value)

Constants

Grade X		Grade XI		Grade XII
Hebrew History	(u)	Youth Problems	( $\frac{1}{2}$ u)	Principles of Life
		Denom. History	( $\frac{1}{2}$ u)	
Language 10	(5)	Language 20	(5)	English 30 (5)
Literature 10	(3)	Literature 20	(3)	
Social Studies 10	(5)	Social Studies 20	(5)	Social Studies 30 (5)
Health and Personal Development	(3)			
Physical Education	(3)			

Electives

Mathematics 10	(5)	Mathematics 20	(5)	Mathematics 30 (5)
				Mathematics 31 (3)
Science 10	(5)	Science 20	(5)	Chemistry 30 (5)
				Physics 30 (5)
Record Keeping	(3)			Biology 32 (5)
Shorthand 10	(5)	Shorthand 20	(5)	Business Mach. (5)
Typewriting 10	(5)	Typewriting 20	(5)	



## Electives (Continued)

Foods & Nutrition 10	(5)	Foods & Nutrition 20	(5)	
Printing 10	(5)	French 20	(5)	French 30 (5)
Arts and Crafts 10	(5)			
Fabrics and Dress 10	(5)	Fabrics and Dress 20	(5)	
Agriculture 10	(5)			
Art 10	(4)			
Music 10	(4)	Music 20	(4)	

When the Alberta Industrial Academy opened for its first year after moving to Lacombe, the staff consisted of five individuals. By the 1955-56 school term the staff had increased to thirty-five.

## Faculty and Staff, 1955-56

Henry T. Johnson, President  
 Melvin Andersen, Furniture Products, Industrial Arts  
 Agnes Anderson, English, Mathematics  
 Mrs. Willy Bakker, Laundry  
 John Bidulock, Bookbindery  
 J. Roy Bowett, History  
 Marilyn Brown, Secretarial Science  
 Linda Buhler, Grade School  
 Reuben Buhler, Grade School  
 Hugh Campbell, Bible  
 Margaret Jolin Campbell, Accounting  
 Mildred Neufeld Clark, Education  
 Willis Clark, Library, Bible  
 Harold G. Coffin, Chairman College Division, Registrar  
 Lloyd M. Cowin, Industrial Arts  
 J. Ivan Crawford, Religion, Biblical Languages  
 Louise Dedeker, French  
 Mrs. Clara Diminyatz, Grade School  
 Malcolm S. Fisher, Dean of Men  
 Madella Gimbel, Nursing Education  
 George A. Graham, English, Mathematics  
 William A. Haynes, Voice, Choral  
 Lester Justinen, Assistant Farm Superintendent  
 John McKibbin, M. D., Staff Physician  
 Walter Melashenko, Science, Commercial  
 Philip G. Miller, Academy Principal, Mathematics, Registrar  
 Roberta J. Moore, English, Publications  
 Elbert L. Nielsen, Farm Superintendent, Vocational Agriculture  
 Douglas J. Pappajohn, Chemistry, Physical Education



TABLE XXVIII

ADMINISTRATORS AND TERM OF SERVICE AT WHAT IS  
NOW KNOWN AS CANADIAN UNION COLLEGE

ALBERTA INDUSTRIAL ACADEMY	
C. A. Burman	1907 - 1909
J. I. Beardsley	1909 - 1914
C. A. Burman	1914 - 1915
E. D. Dick	1915 - 1919
CANADIAN JUNIOR COLLEGE	
E. D. Dick	1919 - 1922
C. L. Stone	1922 - 1923
H. J. Klooster	1923 - 1927
J. I. Beardsley	1927 - 1928
C. O. Smith	1928 - 1933
H. K. Martin	1933 - 1937
L. W. Cobb	1937 - 1940
H. M. Johnson	1940 - 1945
E. E. Bietz	1945 - 1946
CANADIAN UNION COLLEGE	
E. E. Bietz	1946 - 1951
H. T. Johnson	1951 -

Information contained in this table is taken from the files of the Registrar's Office, Canadian Union College, College Heights, Alberta





TABLE XXIX

SHOWING NUMBER OF GRADUATES CANADIAN UNION COLLEGE, 1908-1956  
(College And High School Combined)

Year	Graduates	Year	Graduates	Year	Graduates
1908		1924	18	1941	24
1909		1925	8	1942	34
1910		1926	14	1943	27
1911		1927	17	1944	21
1912		1928	19	1945	13
1913	1	1929	11	1946	30
1914	5	1930	22	1947	51
1915	10	1931	21	1948	70
1916	13	1932	24	1949	48
1917	3	1933	23	1950	77
1918		1934	18	1951	77
1919	6	1935	21	1952	51
1920	12	1936	28	1953	64
1921	16	1937	29	1954	63
1922	15	1938	30	1955	82
1923	12	1939	29	1956	70
		1940	26		

Information contained in this table is taken from the records in the Registrar's Office, Canadian Union College, College Heights, Alberta



TABLE XXX

SHOWING THE VOCATIONAL CHOICES OF THE GRADUATES FROM  
WHAT IS NOW KNOWN AS CANADIAN UNION COLLEGE

Vocational Classification	Frequency
1. Nursing	142
2. Teaching - Elementary	124
3. Medicine	76
4. Ministry	65
5. Foreign Missions	60
6. Teaching - Secondary and College	34
7. Secretarial	24
8. Business Administration	20
9. Bible Work	16
10. Medical Technology	12
11. School Home Administration	11
12. Conference Administration	8
13. College Administration	3

Information contained in this table is taken from the files of the Alumni Association, Canadian Union College, College Heights, Alberta.



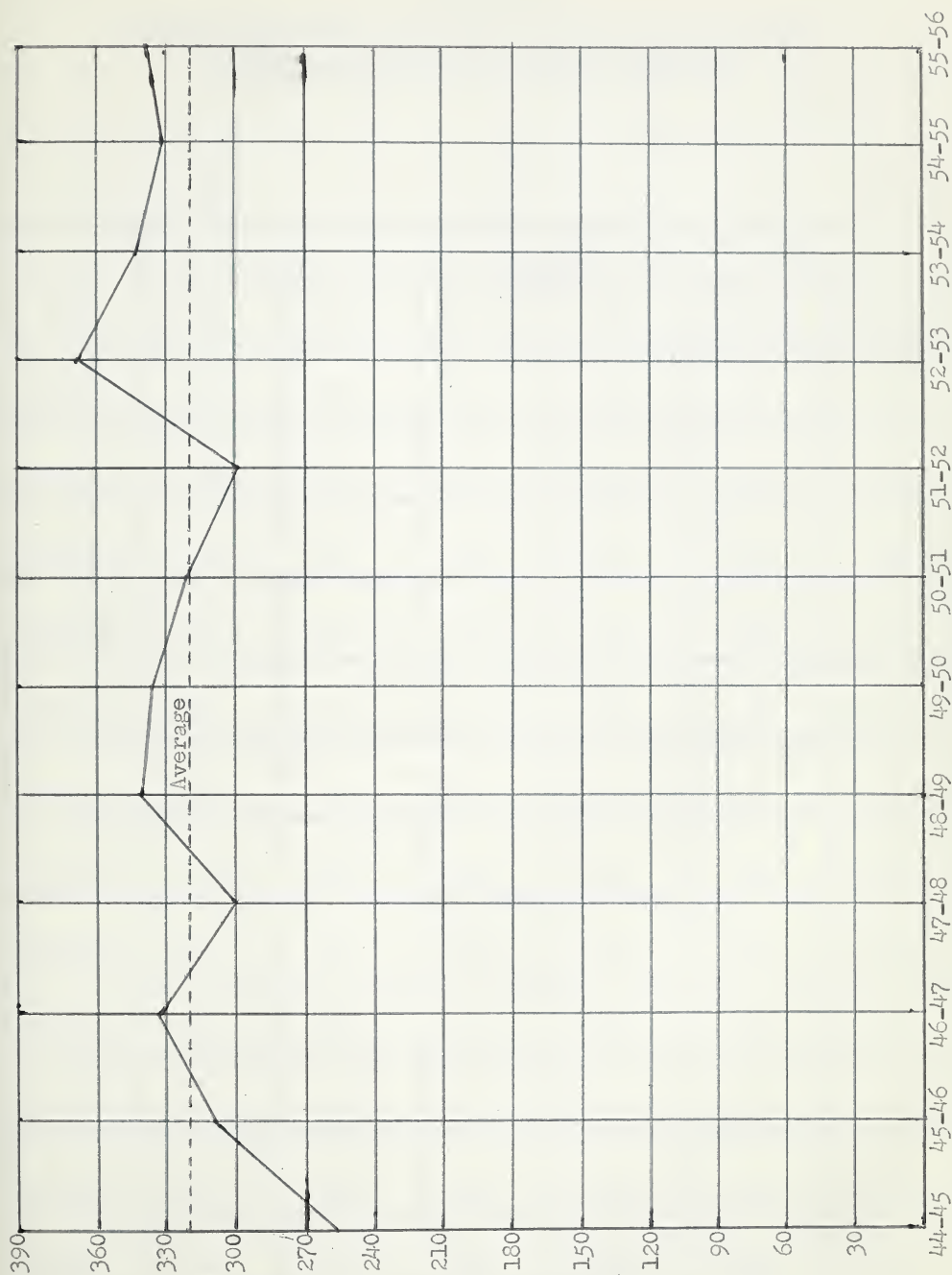


FIGURE 22

SHOWING TOTAL ATTENDANCE AT CANAAN UNION COLLEGE  
OVER A TWELVE-YEAR PERIOD, 1944-56





TABLE XXXI

SHOWING ENROLLMENT AT CANADIAN UNION COLLEGE BY GRADE  
DURING THE TWELVE-YEAR PERIOD, 1944-1956

School Term	Grade					
	9	10	11	12	College	Special
1944-45	36	46	54	74	43	2
1945-46	41	58	67	63	70	10
1946-47	36	70	61	50	105	14
1947-48	27	54	72	67	69	12
1948-49	31	59	78	84	81	12
1949-50	43	60	80	66	80	13
1950-51	37	46	66	74	88	14
1951-52	43	42	61	74	69	12
1952-53	43	68	61	106	90	6
1953-54	36	52	70	87	90	7
1954-55	29	52	57	78	79	6
1955-56	42	54	57	65	108	11

Information contained in this table is taken from the files of the Registrar's Office, Canadian Union College, College Heights, Alberta



TABLE XXXII

SHOWING ENROLLMENT AT CANADIAN UNION COLLEGE  
BY GEOGRAPHICAL DIVISIONS DURING THE  
TWELVE-YEAR PERIOD, 1944-1956

School Term	Geographical Division					
	B.C.	Alta.	Sask.	Man.	Other Prov.	Foreign
1944-45	56	121	49	15	10	4
1945-46	63	161	54	14	7	10
1946-47	66	157	58	20	18	17
1947-48	73	142	45	26	11	4
1948-49	89	166	40	34	8	8
1949-50	88	158	58	25	6	7
1950-51	69	168	54	18	3	13
1951-52	70	153	50	14	4	10
1952-53	107	164	62	19	13	9
1953-54	101	150	60	12	8	11
1954-55	77	131	66	8	8	11
1955-56	70	172	52	17	11	15

Information contained in this table is taken from the files of the Registrar's Office, Canadian Union College, College Heights, Alberta



TABLE XXXIII

SHOWING SALARY AND TOTAL EXPENSE PER STUDENT PER MONTH

	1944-45	1945-46	1946-47	1947-48	1948-49	1949-50	1950-51	1951-52	1952-53	1953-54	1954-55	195
Attendance at End of First Quarter	236	290	312	291	273	319	277	314	325	329	282	328
Number of Salaries Charged to C and A	10.16	11.18	14.21	16.93	15.86	15.50	16.52	18.67	17.31	17.5	17.38	15.3
Average Salary per Month (Approx.)	\$128	149	147	143	156	175	185	230	232	247	239	26.9
Total C and A Salary Expense (12 months)	\$14,876	17,719	22,502	29,742	28,995	35,351	39,841	47,557	47,738	42,319	45,722	45,273
Average C and A Salary per Month	\$1,416	1,687	2,152	2,832	2,761	3,366	3,794	4,529	4,546	4,030	4,354	4,311
Salary Expense per Student per Month	\$6.00	5.82	6.90	9.73	10.12	10.55	13.70	14.42	13.99	12.25	15.44	13.15
Total C and A Expense per Year	\$29,525	38,524	55,027	51,027	61,426	67,488	74,107	86,358	96,221	88,367	94,226	95,019
Average C and A Expense per Month	\$2,811	3,668	5,257	4,859	5,850	6,427	7,057	8,224	9,163	8,410	8,974	9,049
C and A Total Expense per Student per Month	\$11.91	12.65	16.85	16.70	21.43	20.15	25.50	26.19	28.20	25.56	31.82	27.59

Information in this table is based on Auditor's Statements for years given.





Joseph Sahly, Chef, Furniture Products  
 Elinor Smith, Dean of Women  
 Victor W. Stoodley, Accountant  
 Walter Toews, Treasurer  
 A. Tyson-Flyn, Press Superintendent  
 Violet Wentland, Home Economics<sup>31</sup>

The cost of securing an education at Canadian Union College had also risen. Whereas in 1909 the estimated cost of a full year at the Alberta Industrial Academy was set at \$112.50 plus one and one-half hours of work each day, by the 1955-56 school term the expenses had risen to almost \$800 per year.

During the forty-nine years that have elapsed between 1907 and 1956, only eleven men have served as administrators. The names of these men and their terms of service are found in Table XXVIII.

Table XXIX shows the number of graduates of Canadian Union College for the years 1908-1956. Table XXX lists the vocational choices of 595 graduates from Canadian Union College. This list includes only the graduates and does not provide for the scores of students who attended Canadian Union College for a year or more and then transferred to another Seventh-day Adventist institution before graduation.

Figure 22 represents graphically the changing enrollment at Canadian Union College from 1944-56. Table XXXI gives the enrollment distribution by grade for the same twelve-year period and Table XXXII analyzes this enrollment on the basis of geographical distribution.

Table XXXIII breaks down the salary expense and the total college and academy expense to an average per student per month basis.

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<sup>31</sup>Ibid., p. 95.





TABLE XXXIV

SHOWING THE ENROLLMENT AT CANADIAN UNION COLLEGE  
DURING A FORTY-NINE YEAR PERIOD, 1907-1956

Term	Enrol- lment	Term	Enrol- lment	Term	Enrol- lment	Term	Enrol- lment
1907-08	36	1920-21	262	1933-34	105	1946-47	336
1908-09	47	1921-22	196	1934-35	113	1947-48	301
1909-10	81	1922-23	*	1935-36	157	1948-49	345
1910-11	63	1923-24	154	1936-37	142	1949-50	342
1911-12	116	1924-25	200	1937-38	126	1950-51	325
1912-13	163	1925-26	210	1938-39	110	1951-52	301
1913-14	179	1926-27	230	1939-40	*	1952-53	374
1914-15	181	1927-28	228	1940-41	*	1953-54	342
1915-16	223	1928-29	192	1941-42	180	1954-55	301
1916-17	223	1929-30	210	1942-43	243	1955-56	337
1917-18	236	1930-31	158	1943-44	169		
1918-19	151	1931-32	142	1944-45	255		
1919-20	227	1932-33	92	1945-46	309		

Information contained in this table is taken from files in the Registrar's Office, Canadian Union College

\*No records available for 1922-23, 1939-40, 1940-41 school terms.

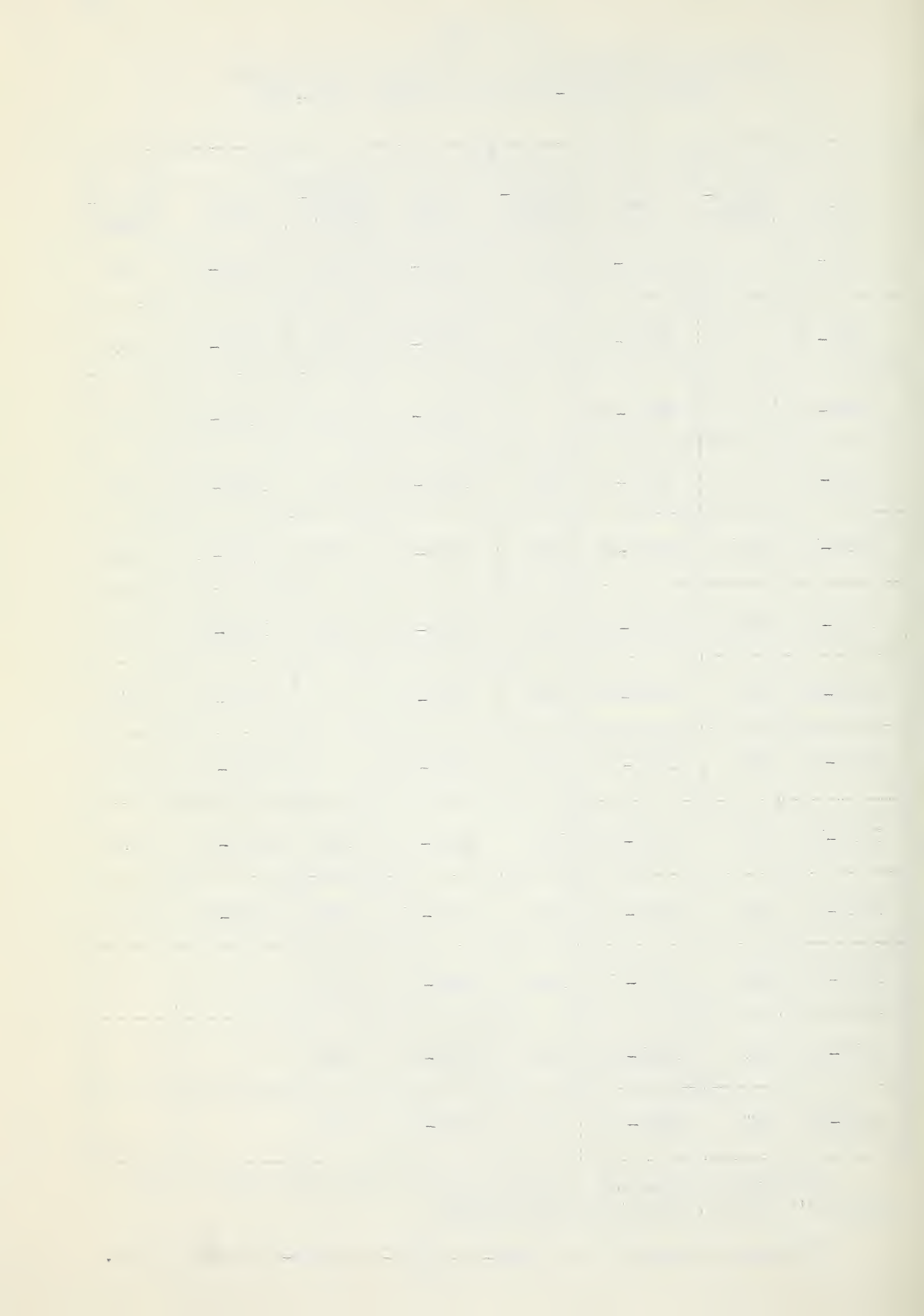


TABLE XXXV

A SUMMARY OF PERTINENT FACTS REGARDING SEVENTH-DAY ADVENTIST CHURCH  
SCHOOLS IN ALBERTA AS OF DECEMBER 31, 1956

School - Location	Teacher	Enrollment by Grade									
		1	2	3	4	5	6	7	8	9	10
Belloy	Robert Lehmann		1		1		2		5		9
Edmonton	Leo Goltz	4	2	3	3	1	2	2	3		20
Highland Park Acad. Calgary	Miss L. Martin	5	7	6	6	4	5				33
	Arno Kutzner							4	5	2	14
Lacombe	Mrs. C. Diminyatz	8	13	10							31
	Mrs. R. Fritz				15	14	9				38
	Mrs. M. Clark							9	11		20
Peoria	Harold Pearson	1	3		4	1	4		9		22
Whitelaw	Miss B. Hafner	2			1	2	2	3	2		12
Total		20	26	19	30	22	24	18	35	2	199

Information contained in this table is compiled from the reply to a questionnaire submitted to the Alberta Conference of Seventh-day Adventists, March, 1957.



This table shows that the average salary per month has risen from \$128 in 1944-45 to \$269 in 1955-56. In other words, the average monthly salary per teacher has more than doubled. Over the same twelve-year period, the salary expense per student per month has risen from \$6 to \$13.15. Over the same interval the average monthly college and academy expense has gone from \$2,811 to \$9,049. This phase of operating has more than tripled in cost. The college and academy total expense per student per month, which was \$11.91 in 1944-45, stood at \$27.59 by the end of the 1955-56 school term.

Table XXXIV gives the annual enrollment at Canadian Union College during the first forty-nine years of its operation. In recent years there has been no noticeable trend in the enrollment figures.

At the date of writing (May, 1957) Seventh-day Adventist church schools are operated at Lacombe (three rooms), Peoria, Belloy, Edmonton, Calgary (2 rooms), and Whitelaw. Pertinent information regarding these schools is contained in Table XXXV.

At various times Seventh-day Adventist schools have been operated at Stettler (1914-17) and Erskine (1945-52). The Edmonton school was opened in 1942 and has operated continuously as a single-room school. If present plans materialize, a new two-room school will be ready for occupancy by September, 1957. Calgary's school was started in 1945 and in 1954 a second room was added with the construction of a modern school building.





### Summary

In this third chapter, a brief survey has been made of Seventh-day Adventist education in Canada. In keeping with the title, more detail has been given where Alberta is concerned. Especially is this true as far as Canadian Union College is concerned, since it represents the major effort by Seventh-day Adventists in Canada to provide a church-sponsored educational centre for their youth.

A number of figures and tables have been included to better acquaint the reader with the facts presented. Those tables and figures dealing with the financial operation of Canadian Union College are intended to show that, from a purely economic standpoint, operation of private schools is far from being a profitable venture.



## CHAPTER IV

### THE CHURCH, THE STATE, AND PUBLIC EDUCATION

Before attempting to formulate any conclusions based on the history of Seventh-day Adventist education in Canada and the fundamental philosophy of Seventh-day Adventists regarding the true function of education, it will be advantageous to consider in some detail the question of whether or not the public school can safely invade the realm of religious education. As in most questions involving the public interest, the two extreme groups are the most vocal in expressing their views. On the one hand we find those who are insistent that the public school recognize its responsibility in providing a religious backdrop for the secular education which it provides for its pupils. Ranged against this group we find the advocates of a strictly secular education in the public school, this group basing its case on the doctrine of Separation of Church and State.

In this fourth chapter, it is the purpose of the author to discuss such pertinent topics as the case for and against the inclusion of religious education in the public schools and the arguments for and those against state aid for private schools. This discussion will serve as a foundation for the summary and conclusions which will be presented in the final chapter.

The question of religious and secular education revolves about the larger question, "What is the real purpose of education?" To many people there are two main realms with which education can properly deal--



the secular and the spiritual realm. According to the Seventh-day Adventist philosophy of education, it has been shown that Adventists believe it is dangerous to try and separate the two phases.

President Killian of the Massachusetts Institute of Technology supports this view in these words:

An institution which embraces general as well as professional education must give attention to man's spiritual life--to the place of religion in man's history in contemporary society, and in the life of the individual.<sup>1</sup>

The founders of the public school system did a thorough job and the resulting product of their untiring efforts to place education within the reach of all has made a notable contribution to the democratic pattern of living. It is felt by some educators, however, that the evolution of the public school has not been entirely symmetrical. Periodically, there is a concerted movement for the evaluation of the contribution made by the state-supported school system toward the goal of educating the whole person, thereby producing a symmetrical citizen well equipped to discharge his responsibility to the democratic community of which he is a part. This concern is reflected in such a statement as:

But though curricula have multiplied, though school life is now a composite of formal and informal learning and experience, has public education reached its avowed goal to educate the whole person?<sup>2</sup>

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<sup>1</sup>President Killian, "Education of the Spirit," Annual Report, Massachusetts Institute of Technology, October 1954.

<sup>2</sup>Wesner Fallaw, "On Educating the Whole Person," School and Society, LXXXI (New York: The Society for the Advancement of Education, Inc. April 30, 1955), p. 132.



Fallow's verdict is, "It has not . . ." <sup>3</sup>, and then he sets out to discover the weakness which has prevented the public school of today from successfully accomplishing its avowed purpose of producing a well-rounded personality:

Obviously there can be no satisfactory education of the whole person until the person is made whole. This job is not accomplished by means of a dissecting process that focuses on the mind in the public school classroom, on the emotions in the psychiatrist's office, on the body in the gymnasium, on the "spirit" in home and church. <sup>4</sup>

This practice of isolating and departmentalizing functions and activities which appear to be complementary and part of a unified whole leads Fallow to conclude:

Each of these settings is needed, each should pursue its specialization, but all together hardly serve to make a person whole. When different educational agencies, using a series of different settings, concentrate on various segments of a person, they make it difficult or impossible for him to get himself together, to see himself whole. Not only so because American education systems generally omit other than superficial attention to the basic needs of belief, religion, and faith, youth are actually being educated to view as unimportant the core of human existence. <sup>5</sup>

The consequence of attempting to separate spiritual development from the purely secular phase of growth is also referred to by Lewis Mumford: "The segregation of the spiritual life from the practical life is a curse that falls impartially upon both sides of our existence." <sup>6</sup>

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<sup>3</sup>Ibid., p. 102.

<sup>4</sup>Ibid.

<sup>5</sup>Ibid., p. 102.

<sup>6</sup>Lewis Mumford, Faith for Living, The Democratic Spirit, ed. Bernard Smith, (New York: Alfred A. Knoff, 1943), p. 871.





The very presence of a Seventh-day Adventist parochial school system would appear to signify the failure of the public school to meet the demands made upon it by Seventh-day Adventists.

The other side of the problem facing the supporters of parochial schools, and consequently Seventh-day Adventists, is the presence of a school of thought which sees no need for such schools and even suggests possible legislation to curtail their activities. This pressure group sees the evolution of society producing an era which has no need of the religious background once considered an essential part of the complete personality. Conrad Moehlman is an advocate of the theory which states:

The old religious synthesis which spread throughout Christian Europe is being replaced by an emerging synthesis where science will determine decisions. Gone are particular revelation, and a peculiarly inspired book, . . .

The harmful effect of the parochial school is described by Moehlman:

The school which attempts to narrow the thinking of its students by indoctrinating them with particular theories in politics, economics, sociology, or religion or, what amounts to the same thing, refuses them the liberty of thought now enjoyed by the scientist, commits the unforgivable sin of making young men and women mentally old before their time, and should be classed as an academic monastery, not as an educational institution.<sup>8</sup>

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<sup>7</sup>Conrad H. Moehlman, The Church as Educator, (New York: Hinds, Hayden, and Eldridge, 1947), preface, p. iii.

<sup>8</sup>Ibid., p. 83.



To counteract what he considers the unfavorable results of parochial schools, Moehlman suggests possible state intervention through appropriate legislation:

It may seem necessary for the purpose of insuring adequate education for citizenship, to modify our compulsory education laws so that children are in public schools at least through grade eight.<sup>9</sup>

The present status of Seventh-day Adventist parochial education and the prospects for future advancement or retrogression constitute the denominational answer to Moehlman's verdict:

Both Protestantism and Catholicism opposed the development of public education . . . by promoting the parochial schools. The puny efforts of the Protestant groups soon came to grief and what remains of the Protestant parochial school today has little meaning for . . . youth.<sup>10</sup>

Is it true that:

. . . the new synthesis has won the war in American education against ecclesiastical reaction in both the university and the public school areas.<sup>11</sup>

or is it more accurate to describe the situation thus:

The public school today is on the defensive. Its secularity--frequently called "godlessness" is attacked by many church spokesmen.<sup>12</sup>

The Case for Religious Education in the Public Schools. These two completely divergent views regarding the place of religion in the

<sup>9</sup>Ibid., p. 114.

<sup>10</sup>Ibid., p. 91.

<sup>11</sup>Ibid., preface, p. vi.

<sup>12</sup>Pfeffer, Church, State and Freedom, (Boston: The Beacon Press, 1953), p. 288.



school presents a real problem to many educators today. Henry P. Van Dusen, President, Union Theological Seminary, expresses his views in these words:

Our topic marks the meeting point of two of the most powerful and persistent concerns of the human spirit; the enterprise of education, dedicated to the quest for Truth, in the confident assurance that it is Truth which sets men free; and the heritage of religion, declaring its knowledge, not of all Truth, but of the ground and principle of Truth.<sup>13</sup>

Van Dusen suggests the impossibility of trying to separate these two goals of human existence when he continues:

However these two concerns--education and religion--may differ, however far apart their paths may at times appear to diverge, they confess a common allegiance to a single sovereign, Truth. It is obvious that if each rightly apprehends that sovereign and its commands upon them, they should find themselves yokemates, fellow warriors in a common battle against ignorance and error.<sup>14</sup>

That this concept of religion and education working together for the common end, Truth, is an ideal and not necessarily the actual result is admitted by Van Dusen:

By the same token, if there be strain or misunderstanding between education and religion, it must be basically because of divergent conceptions of Truth, whether that divergence be overt or hidden.

To suggest that the relation of religion and education has not always been an altogether happy one, that the association of these two great interests in their joint concerns for the preparation of youth for life has not always been, especially in these latter years, an easy and cordial partnership, is to state the obvious.<sup>15</sup>

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<sup>13</sup>Van Dusen, "What Should Be the Relation of Religion and Public Education," Teachers College Record, (New York City: Teachers College, Columbia University, October, 1954), p. 1.

<sup>14</sup>Ibid.

<sup>15</sup>Ibid., pp. 1, 2.





Van Dusen's appraisal of the present relationship between religion and education is expressed in the following statement:

Indeed, I think we may say that the two most obvious--and most important--features of the present situation with respect to our topic are just these: (1) increased concern for the role of religion in education, and (2) confusion and uncertainty as to the rightful relation of religion and education.<sup>16</sup>

There are many critics of the movement to combine religion and education. In reply to these critics, Van Dusen advances these arguments:

To the question, why should education be concerned with religion at all?

1. The first is the recognition that religion has been and is one of the most widely prevalent, persistent, and powerful forces in the life of humanity--in all ages, among all peoples, at all stages of cultural development. We speak of three foundation stones in the structure of society as familiarly, as inevitably, as we assume the three R's at the base of education. They are home, school, and church . . . . To be unaware of religion's force in life and to lack some understanding of its variations, history, development, and significance is to be without one of the data for intelligent human living; yet that is an illiteracy which the great bulk of the oncoming generation in our land must confess.

2. More specifically, in the society of which we are immediate heirs--both Western civilization in general and American culture in particular--the Judeo-Christian religion has been probably the most pervasive and influential single formative influence upon its literature, its art, its philosophy, its history . . . .

3. Religion has to do with the most elemental, the most universal, and, in the end, the most important issues of human existence--its origin, its nature, its meaning and purpose, its destiny, especially with the determinative and inescapable events which mark and mould each person's life--birth, love, parenthood, death . . . .<sup>17</sup>

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<sup>16</sup>Ibid.

<sup>17</sup>Ibid., p. 2, 3.



Van Dusen considers it highly undesirable and well-nigh unthinkable that any boy or girl should have passed through the process of education for life without having had the opportunity of becoming well acquainted with the Bible which he describes as "the noblest collection of literature in the English tongue."<sup>18</sup>

The Committee on Weekday Religious Education, Department of Christian Education, Canadian Council of Churches approaches this problem of the inter-relation of religion and education in much the same way:

In the history of Canada the relation of religion to education has been of recurring interest and importance. From the time of the earliest settlements, religion has played an important part in the foundation and growth of the public schools, and today, after a period in which public education tended to become secularized, there are in progress numerous projects which attempt to make religion once again an integral part of education. Not only the clergymen but educators, editors, and statesmen are stressing the fact that an important element is lacking in a purely secular education and that the religious motive for character and conduct must have a rightful place. There is a growing feeling that we cannot lay claim to being a Christian country unless we seek by every means in our power to pass on the Christian heritage to our children.<sup>19</sup>

In this same pamphlet, the committee answers those critics who maintain that the task of religious instruction is properly the function of only the church and the home. While admitting that the home and the church are very important agents in the religious education of the child, this statement is made:

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<sup>18</sup>Ibid.

<sup>19</sup>Religious Education in the Schools of Canada, A Pamphlet Prepared by the Committee on Weekday Religious Education, Canadian Council of Churches, p. 3.



The school plays a vital part in the child's attitudes and sense of values. If the school gives little place to religious teaching, then the child quite naturally assumes that religion is not an integral part of his mental development. Too often it is not what the teacher and the school say in a positive way that determines a child's attitude to religion but what they neglect to say.<sup>20</sup>

This same source refers to the Bible as "the one book which more than any other has determined the cultural pattern and values which we cherish in Canada."<sup>21</sup>

In the early part of 1944, the Committee on Education of the Canadian Youth Commission decided to obtain a representative estimate of how well Canadian schools were meeting the needs of her youth. To secure the necessary information a questionnaire was prepared by the Committee on Education. The advice of experts in the field of sampling was sought so that there would be as little chance as possible for the results to be biased by unequal distribution by sex, by province, or by residence. The age group tested was from fifteen to twenty-four years of age.

One of the questions (23a) was worded as follows:

It is held by some people that religious training should be a part of everyone's education. Do you agree?<sup>22</sup>

Out of 1167 young people who answered this question, 863 answered "yes," 175 answered "no," and 124 registered "don't know" or no answer

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<sup>20</sup>Ibid.

<sup>21</sup>Ibid.

<sup>22</sup>Canadian Youth Commission, Youth Challenges the Educator, (Toronto: Ryerson Press, 1946), p. 33.



given. Thus almost seventy-five per cent felt that religious training should be included in everyone's education.

In part (b) of this same question, a set of seven methods was suggested as to how more religious training could be provided. Out of these seven methods, only two methods secured more positive than negative support. These two methods were (1) "Conduct Bible reading and prayer in school," with a poll of 169 votes for and 142 against, and (2) "Provide a course for the teaching of religious principles and their relation to life," which drew 136 "yes" votes and 73 "no" votes.<sup>23</sup>

A list of reasons was given for attending school and the young people were asked to choose one or more than one reason they considered most important for attending school. First place was taken by the reason: "Help us to think clearly on the problems of life." In second place was this statement: "Helps us to understand modern society and the responsibilities of a citizen."<sup>24</sup>

When asked what they would have liked to have had more or better instruction in, the young people gave fourth place to this answer: "More instruction in facts and problems of life, more moral guidance, religious training, a philosophy of life, character training."<sup>25</sup>

After considering the choices by which the young people thought

<sup>23</sup> Ibid.

<sup>24</sup> Ibid., p. 34

<sup>25</sup> Ibid.





these objectives could be best achieved, the three methods receiving most support were:

1. Provide a course for the teaching of religious principles and their relation to life.
2. Introduce religious principles incidentally in the teaching of courses like English and social studies.
3. Teach Bible History as a course, or part of a course.<sup>26</sup>

In summarizing the results of the survey, the following comment is made:

It may be assumed . . . that . . . young people believe that there is a relationship between sound character and religious teaching. They seem to feel, too, that the job is not being well done now since the methods listed are those of both the church and the school. This constitutes a very definite challenge to all connected with education in any form to do better if we are to expect the young people of the nation to be endued with the unselfishness, high courage and idealism which will be required of them during the next twenty-five years.<sup>27</sup>

Those who were responsible for conducting the survey and for tabulating the results were impressed with the need of instilling in youth today a sense of comradeship with other youth as they journey together down the road of life:

Putting it in the highest possible terms, a man's character is the quality of his comradeship on the way. The less he is aware of the goal to which he is striving and of the qualities of good comradeship, the more negative and sterile his character is likely to be; conversely, the more his imagination is seized by the sense

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<sup>26</sup>Ibid., p. 35.

<sup>27</sup>Ibid., p. 36-37.



of pilgrimage, of its direction and purpose, and the more he is governed by the ethics of comradeship, the finer by all human standards his character becomes.<sup>28</sup>

The members of the Canadian Youth Commission make this recommendation in regard to the achieving of this sense of comradeship and pilgrimage:

The ritual, the literature, the hymnody, even the architecture of the religious bodies of Western civilization are splendidly adapted to inspiring and maintaining the sense of pilgrimage and comradeship; that indeed has been the function of organized religions throughout history (no matter how badly that function may have been fulfilled at times). And because so many people in our day won't go near the churches, a great deal of character training doesn't get done.<sup>29</sup>

In this last statement we find the basic reason for a good deal of the present-day agitation to include religious education in the curriculum of the public school. The church has something to contribute, it is felt, in the field of tradition, ritual, literature, hymnody, and architecture. Taken separately and together these phases of religious culture offer a rich heritage which tends to promote this sense of comradeship and pilgrimage. Since the church no longer touches the lives of many of our youth the commission feels that the school may have to step into the breach and perform a double function--spiritual as well as secular:

But the answer must be found. Youth says better ways must be devised. The schools have always assumed with the home and the church

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<sup>28</sup>Ibid., p. 37.

<sup>29</sup>Ibid.



a fair share of the responsibility for character building. It may be that in the future they will have to do more in religious training as well.<sup>30</sup>

The Canadian Youth Commission extended its survey to secure the cross-sectional opinion of both the Protestant and Catholic churches. In general, the Protestant viewpoint was that the teaching of biblical knowledge should be universally adopted if the foundation facts and the meaning of our Christian heritage are to be given to our children. In general, religion was considered as a subject to take its place on the school curriculum. The difficulty of pleasing the varying views of the different Protestant denominations was recognized:

Some thought this would not work because of the difference in denominations. Others felt that instruction should be given where possible by clergy. However, there were some areas untouched in any way by the church and it was felt that biblical knowledge should be given in these cases through the schools.<sup>31</sup>

The Commission report suggested that this religious teaching might take the form of a course in comparative religions. This, it was recognized, would call for specially qualified teachers who would of necessity have something more than facts from books to guide them in their teaching of this vital subject.

The Catholic viewpoint has a distinct advantage over that of the Protestant group. It does not have to concern itself with divisions within its own group. The church speaks authoritatively and with one voice:

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<sup>30</sup>Ibid.

<sup>31</sup>Ibid., p. 41.





We introduce this topic by stating clearly and unequivocally, our belief in God and Eternity, of the existence in man of a soul raised to a supernatural order, and destined for eternal happiness with God. . . . We hold that the prime aim and purpose of education must be to prepare man to serve God on this earth, and to be happy with Him in the next world.<sup>32</sup>

Raymond A. Whitney Jr. of Drew University adds his plea for the inclusion of religion in the school curriculum:

Fortunately, there is a growing awareness of the importance of religion. Secularism has no longer the attraction for us that it once had. A depression, two world wars, and the threat of a third have done much to shake our confidence in the ability of man to fulfill his aspirations within the limits of earthly history. A belief in the inevitability of progress is losing its appeal, and there is a general recognition that technological and scientific progress without moral growth can produce chaos. There is a growing dissatisfaction with the emphasis upon highly specialized knowledge alone, without at the same time undergirding it with a thorough understanding of the great moral and spiritual values basic to our western civilization.<sup>33</sup>

Whitney sums up the situation in these words:

At the same time it is becoming apparent that any attempt to omit religion which has done so much to contribute to our art, music, and literature as well as to our political thinking is to make education at its best superficial.<sup>34</sup>

In discussing the results of a decline in religious interest, Whitney injects another thought:

A loss in religious faith creates a vacuum which may easily be filled by something else. Within recent years it has sometimes been a belief in the principles of communism. It is difficult, if not impossible, for a man to remain neutral forever. In time he will

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<sup>32</sup>Ibid., p. 42

<sup>33</sup>Raymond A. Whitney, Jr., "The Role of Religion in Higher Education," School and Society, Vol. LXXVI, (New York: Drew University, The Society for the Advancement of Education, Inc., October 25, 1953), p. 260.

<sup>34</sup>Ibid.



adopt some faith by which to live, be it a form of religion or atheism, democracy or communism. Since democracy itself is an expression of a spiritual ideal, it would seem wise not to weaken those forces that have given rise to that ideal and have sustained and supported it.<sup>35</sup>

Harry Emerson Fosdick echoes Whitney's concern at the danger of replacing a knowledge of Christianity with some of the dangerous faiths that are striving for the mastery of man's soul today:

Concern about this matter (religious illiteracy) especially in regard to our public schools, has been mounting rapidly. The present aspect of the world deepens this anxiety. All such movements as Fascism and Communism have creeds and confessions of faith, and exhibit all the symptoms of ardent religious missionary zeal. The only way to meet such faiths is with a faith; and if we . . . answer, "Faith in liberty and democracy!" the fact remains that this faith is rooted in a spiritual heritage, asserting the dignity and value of the human soul as the child of God.<sup>36</sup>

In commenting upon the opposition to the introduction of religion into the classroom, Fosdick has this to say:

Freud, for example, is proper education material, but to present Isaiah would be to lug in religion. The biography of Hitler is proper, but to present the life of Jesus would call out protests against introducing religious instruction.<sup>37</sup>

For the most part, this chapter has thus far been devoted to the purpose of showing the growing interest in the introduction of religious education into the schools. We shall turn our attention to the consideration of a question of paramount importance: "Should the public schools be expected to provide religious education for its pupils?"

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<sup>35</sup>Ibid., pp. 259-260.

<sup>36</sup>Harry Emerson Fosdick, "Our Religious Illiterates," Public Education Under Criticism, (New York: Prentice Hall, Inc., 1954), p. 128.

<sup>37</sup>Ibid., p. 129.



From the discussion in Chapter I of the Seventh-day Adventist philosophy of education, it is quite evident that their views regarding the role of education are quite similar to those held by Fallaw, Mumford, Van Dusen, et al. The question that now requires clarification is this: Can this religious function of education be adequately supplied by the public school without violating the fundamental tenets of democracy? If the public school can furnish this service, what useful service is provided by the parochial schools of Seventh-day Adventists and others:

Van Dusen frames the question thus: Can religion have a place in public education without contravening the basic laws of the nation?<sup>38</sup>

Van Dusen holds that the answer is "yes" if the following five conditions are met:

- (a) The program in religion should be determined by the educational authorities and conducted by persons appointed and certified by them.
- (b) Teaching of religion must meet the standards of objectivity and scholarly competence expected of every other subject.
- (c) The major religious traditions should be appropriately present.
- (d) No student should be required to come under instruction contrary to his or to his parents' objections.
- (e) The teaching and practice of religion in public education should not be employed as an instrument of sectarian propaganda.<sup>39</sup>

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<sup>38</sup>Van Dusen, op. cit., p. 7.

<sup>39</sup>Ibid.





Fallow envisions the emergence of religion as an important subject in the public school curriculum of the future when he asserts:

The next fifty years may well see a new integration of knowledge taught in the classrooms of American schools, the fruitage of the awakened thinking and practices of educators who until now have kept education segmented and incomplete.<sup>40</sup>

In the National Education Association Journal of May, 1954, there appeared the report of an interview with W. C. Martin, President of the National Council of the Churches of Christ. To the question, "How do you think public schools should deal with religion?" Martin answers:

A committee statement received by the general Board of the National Council of Churches says:

"We believe that the public school has a responsibility with respect to the religious foundations of our national culture. It can declare, as the state itself declares, that the nation subsists under the governance of God and that it is not morally autonomous. It can acknowledge, furthermore, that human ethical and moral values have their ground and sanction in God.

"The school can do much in teaching about religion, in adequately affirming that religion has been and is an essential factor in our cultural heritage."<sup>41</sup>

In an editorial entitled "Religious Illiterates" which appeared in the October, 1954, issue of the Alberta School Trustee, A. G. Andrews comes out boldly in defence of more religious instruction in the public schools. Commenting on the charge that high school graduates are "religious illiterates," Andrews asks this question:

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<sup>40</sup>Fallow, op. cit., p. 103.

<sup>41</sup>W. C. Martin, "Churches and the Public Schools," NEA Journal, (Washington, D. C.: National Education Association, May, 1954), p. 292.





If at the time of entrance to university, graduates are religious illiterates, is it not time that parents, school trustees and teachers look at religious education more seriously?<sup>42</sup>

Referring to the strong stand taken by the Roman Catholic Church in regard to religious instruction in their schools, Andrews goes on to say:

The Roman Catholic Church is one church in Canada which maintains this relationship by the inclusion of religious education in the curriculum. Perhaps Protestants should take a leaf out of their book. Secular education, in order to be an effective instrument to uphold Christianity and combat Communism, must be built upon the solid foundation of the teachings of Christ. World events seem to indicate that the people of the world are torn between the ideologies of Christianity on one side and Communism and Hitlerism (and there are still many followers of Hitler's philosophy in the world) on the other.<sup>43</sup>

Andrews sees the twin enemies of Communism and Hitlerism as being dedicated to the destruction of Christianity. Such a destruction, he maintains, can be achieved more thoroughly through an ideological victory than through the use of the hydrogen bomb. Andrews challenges school men to discharge their responsibility to their fellow citizens and especially to the children in this ideological warfare thus:

In discharging this responsibility, should not more thought be given to the allocation of more time to the effective Bible teaching in our day schools? Are we not shirking much of our responsibility to our young people by sitting back and leaving this all important phase of education to the Sunday School and the home? Surely it requires something more to be done in this direction than we are now doing if this damaging criticism of religious illiteracy is to be removed from our university students. And if Christianity

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<sup>42</sup>A. G. Andrews, "Religious Illiterates," Alberta School Trustee, (Alberta School Trustee Association, October, 1954), p. 3.

<sup>43</sup>Ibid.



is to survive in its struggle with Communism, the start must be made in the home and continued vigorously through both day school and church right to the graduation level.<sup>44</sup>

Andrews quotes from a speech given by the Very Rev. Dr. George Pidgeon, head of a commission appointed to study religious education in Canadian public and secondary schools, in an address before the General Council of the United Church of Canada:

The crown of all education ought to be the development of moral character and the cultivation of a spirit of reverence and loyalty toward the sacred things of life. There is need of an inter-church committee in each province to study the opportunities which now exist for teaching religion in the schools.<sup>45</sup>

The Committee on Weekday Religious Education, Canadian Council of Churches makes the following evaluation regarding the Canadian situation:

Various laws in each of the provinces tell of the provision for religious services or instruction in the schools. Although some provinces are not as generous as many would like, nevertheless, if full use were made of the regulations under the existing laws much more could be done.<sup>46</sup>

The Committee is optimistic regarding the results gained thus far as it continues:

Where advantage has been taken of the provision of existing law, the response has been received enthusiastically by children, parents, teachers and school boards. Many of the fears concerning divisions which might arise in the communities have proved groundless. There have been few instances of parents making use of the "conscience clause" to excuse their children from the schoolroom during the period of religious exercises or religious teaching. Experience has

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<sup>44</sup>Ibid.

<sup>45</sup>Ibid.

<sup>46</sup>Religious Education in the Schools of Canada, p. 4.



TABLE XXXVI

SUMMARY BY PROVINCES OF REGULATIONS GOVERNING  
RELIGIOUS EDUCATION IN CANADA

Provinces	Recitation of Lord's Prayer	Daily Bible Readings	Religious Instruction
Newfoundland	Obligatory Instruction given by teachers or clergy	Obligatory	Obligatory
Prince Edward Island		Obligatory	Not Permitted
Nova Scotia	Permitted	Permitted	Not Permitted
New Brunswick	Permitted	Permitted	Not Permitted
Quebec	Obligatory Instruction given by teachers	Obligatory	Obligatory
Ontario	Obligatory Instruction given by teachers or clergy Unless especially exempted by the Minister of Education	Obligatory	Obligatory
Manitoba	Permitted Instruction given by teachers or clergy	Permitted	Permitted
Saskatchewan	Permitted Instruction given by teachers or clergy	Permitted	Permitted
Alberta	Obligatory Instruction given by teachers or clergy	Obligatory	Permitted
British Columbia	Obligatory	Obligatory	*Elective in High Schools

\*Extra-mural

This table is copied from pamphlet "Religious Education in the Schools of Canada" issued by Canadian Council of Churches.





proved that Protestants can co-operate in selecting a course of study and in executing the religious instruction.<sup>47</sup>

Table XXXVI provides a summary by provinces of the provisions by law for recitation of the Lord's Prayer, daily Bible readings, and religious instruction. It can be noted from the information contained in this table that in five of the ten provinces of Canada--Newfoundland, Quebec, Ontario, Alberta, and British Columbia--the recitation of the Lord's Prayer is obligatory. In four of the remaining provinces--Nova Scotia, New Brunswick, Manitoba, and Saskatchewan--such recitation is permitted. In the remaining province of Prince Edward Island no specific ruling is made. Daily reading of the Bible is obligatory in six of the Canadian provinces and is permitted in the other four. Regarding religious instruction, it is obligatory in only three provinces, permitted in three others, not permitted in three provinces, while in British Columbia elective credit may be gained through extra-mural study of the Bible. In the case of all provinces, however, there are "conscience clauses" whereby any parent may request that his child be excused from attendance at any religious activity.

In Newfoundland, Quebec, and Ontario, special courses are provided for prospective teachers while enrolled at teacher-training institutions for the purpose of instructing them in the best methods of utilizing existing regulations governing religious education in the public and secondary schools. (See pamphlet "Religious Education in the Schools of Canada")

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<sup>47</sup>Ibid.



The School Act makes the following provision for religious exercises and religious education in Alberta:

All schools shall be opened by the reading, without explanation or comment, of a passage of Scripture to be selected from those prescribed or approved for that purpose by the Minister, to be followed by the recitation of the Lord's Prayer.

Provided that any Board may, by resolution, dispense with the Scripture reading or the recitation of the Lord's Prayer or both.

No religious instruction shall be permitted in any school from the opening of the school until one half-hour previous to its closing in the afternoon, after which time any such instruction permitted or desired by the Board may be given.<sup>48</sup>

As mentioned in Chapter III, all schools in Newfoundland are operated by religious denominations. Of the other provinces, Prince Edward Island, Nova Scotia, New Brunswick, Manitoba, and British Columbia make no provision for separate schools. In New Brunswick, however, there is in certain areas a gentlemen's agreement that Roman Catholic children attend certain schools, while non-Romanists attend others, and the school board employs a teacher of the same faith as the children.<sup>49</sup>

The Committee on Weekday Religious Education, Canadian Council of Churches, offers six suggestions as to how weekday religious education can be promoted in the community by interested individuals:

1. Study carefully the laws and regulations in your own province to see what is possible in the way of both religious exercises and religious instruction and secure and study materials authorized for use.

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<sup>48</sup>The School Act, 1931, Amendent Act, 1942: Section 147, 147a. (Edmonton: The Queen's Printer).

<sup>49</sup>This information is a summarization of data contained in pamphlet, Religious Education in the Schools of Canada.



2. Find out by inquiry at your denominational headquarters in the province and also from your provincial Minister of Education to what extent advantage is taken of existing regulations.

3. Have a meeting called of all ministers in your community (including the Roman Catholic priest if there is no separate school) and explain carefully the regulations and familiarize the ministers with available materials.

4. Lay out a plan for operation in the school or schools by teachers and/or ministers and make sure there is a fair division of responsibility.

5. Have a deputation appointed to approach the local school board and make sure the deputation is carefully briefed and knows all the answers before the meeting.

6. Have a meeting with the school teachers and explain the whole matter fully and sympathetically to them. Encourage them to give definite Christian instruction as far as regulations permit both in teaching the literature of the Bible and in their social studies. Help them, if possible, in the ways and means of conducting their opening religious exercises.<sup>50</sup>

If religious education were to be introduced into the public schools as suggested by the foregoing material contained in this chapter, the need for instituting a new phase of teacher education is quite apparent. In keeping with the pressure being exerted for the inclusion of religious instruction in the public school curriculum, there has been a growing realization that teachers will need to be equipped for this added responsibility.

John G. Flowers has this to say in regard to the new problem facing teacher education:

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<sup>50</sup>Ibid., p. 20.



The American Association for Teacher Education has received a grant of \$60,000 from the Danforth Foundation to finance a study of religion in teacher education.<sup>51</sup>

The nature and scope of the proposed study is described thus:

The committee recommends that the chief purpose of this study of teacher education and religion be to discover and develop ways and means to teach the reciprocal relation between religion and other elements in human culture in order that the prospective teacher, whether he teaches literature, history, the arts, science, or other subjects, be prepared to understand, to appreciate, and to convey to his students the significance of religion in human affairs.

Essentially, then, the primary aim of the study is to deal directly and objectively with religion whenever and wherever it is intrinsic to learning experience in the various fields of study. In no sense is it the aim of the study to stimulate individual commitment or to encourage students to explore the resources of religion as a basis for durable convictions.<sup>52</sup>

The teacher who emerges from this new type of teacher-education course will have a definitely "new look." Killian has this to say about the man or woman who will be in charge of the education of our children and youth:

Exactness as the requirements for this kind of school man (or woman) are, and as hazardous as this whole work may prove if religious strife is aroused, I see this provision as basic to the proposed forward move for classroom education. Moreover, with about half of our elementary school-age children and adolescents of secondary school-age . . . outside the reach of organized religion--and therefore mainly under the non-religious influence of their homes--what agency other than the public and private schools may be expected to help students become whole persons.<sup>53</sup>

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<sup>51</sup>John G. Flowers, "Religion in Teacher Education," NEA Journal, (Washington, D. C.: National Education Association, March, 1954), p. 157.

<sup>52</sup>Ibid.

<sup>53</sup>Killian, loc. cit.





As Killian so aptly puts it, this new breed of person will have a triple personality--he will of necessity be "something of an educator, consulting psychologist, and a spiritual shepherd."<sup>54</sup>

The two principal methods for providing some form of religious instruction in the public schools are: (1) Bible reading (2) released-time plan for religious instruction.

Pfeffer lists these arguments for the released-time program:

(1) The Traditional Arguments

1. Demand of time for more and better religious education for youth.
2. Short session of the Sunday church school does not give enough time.
3. Religion must be identified in the child's mind with weekday as well as Sunday life.
4. To give every child a truly complete "education for life," he needs education in religion as well as in other subjects during weekday program.
5. The church has a right to a fair proportion of the child's weekday time.
6. Weekday church schools enroll large numbers of children not reached by any other agency of religious education.

(2) The Interfaith Argument: The released-time program would promote interfaith and intercultural harmony and understanding.

(3) The Religious Liberty Claim: This is the religious liberty argument in reverse. The released-time proponents argue that refusal to release children for religious education violates their religious liberty.

(4) The cultural-pluralism argument. The practice of excusing Jewish children from classes to participate in Jewish religious festivals and of Catholic children on Catholic festivals is used as a precedent to justify the released-time program.

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<sup>54</sup>Ibid.



(5) The Secularism-Communism Argument: The world today is engaged in a struggle between the forces of God-fearing democracy and atheistic Communism. The public school, as an organ of democracy and godliness, must do all it can to meet the threat of secularism and Communism.<sup>55</sup>

Edward S. Greenbaum states the case of released-time instruction in these words:

The same law which permits absence for religious observance and music and dancing lessons permits absence to receive religious instruction.<sup>56</sup>

After stating that approximately one-fourth of the children in the New York public schools were participating in the released-time program in 1952, Greenbaum makes this assessment:

The released-time program is not perfect. Its most ardent supporters do not claim that it is. However, they are making an earnest effort to correct its imperfections, including those which might threaten the proper boundaries between church and state.<sup>57</sup>

The case for public school responsibility for religious education could well be summarized at this point. Since we in the Western World consider ourselves to be Christian nations, we have a responsibility to perpetuate the religious aspect of our culture through the state-supported school system. Only in this way can a harmonious partnership between the home, the church, and the school be maintained and promoted. In no way should this recognition of the Judeo-Christian

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<sup>55</sup>Pfeffer, pp. 327-329.

<sup>56</sup>Edward S. Greenbaum, "The Parents' Right to Choose," The Education Digest, Vol. XVII. (Ann Arbor: April, 1952), p. 14.

<sup>57</sup>Ibid.



heritage which has impregnated our cultural structure be considered a violation of the basic democratic doctrine of Separation of Church and State. Rather, since democratic practice and Christianity have a common source, every agency available should work together in establishing a world order based on the foundation stones of freedom, justice, and fair play. Since one of the prime objectives of a complete education is character-building, supporters of religious education in the public schools can see no reason why the greatest single force in the forming and maintaining of character should be deliberately omitted from the curriculum.

The relatively short period of time elapsing between two world wars and the imminence of a third global conflagration which threatens to utilize weapons of destruction unheard of before has caused educators to ponder their responsibility in a world torn between conflicting ideologies.

The failure of the church to stabilize the youth of this generation has inspired educators to attempt to make up for this lack. The Bible, admittedly the source book of Christianity and regarded by most scholars to represent the highest form of English literature, is being recommended for a more important place in the life of the elementary and secondary pupil. Bible reading, without comment, coupled with the recitation of the Lord's Prayer, is becoming increasingly common in public schools. Released-time religious instruction is already being offered in an increasingly large number of schools and has won a following





among both laity and educators. Supporters of the inclusion of religious education in the schools maintain that only by taking appropriate action can our schools disprove the charge that they are "godless" and are responsible for the production of "religious illiterates."

Pfeffer sums up the case for public school responsibility for religious education in the following statement:

- (1) We are a religious people.
- (2) Religious education is necessary for the development of character.
- (3) Religion is the most important thing in human life.
- (4) The omission of religion from the curriculum is completely condemnatory . . . . If all subjects but religion are included in the curriculum, but religion is conspicuously omitted, the inevitable result is that the child will be led to believe that religion is undesirable or at best unimportant.<sup>58</sup>

The Case Against Religious Education in the Public Schools. The opponents of religious education in the public schools base their arguments on the nature and powers of the democratic state. This group maintains the view that to engage in any form of religious education is a contravention of the basic tenets of freedom. They regard freedom as an ultimate goal of centuries of struggle and they are loath to sacrifice it even in what appears to be a cause which has many virtues to commend it. John Diefenbaker, national leader of the Progressive-Conservative party in Canada, long a stout defender of individual liberty, says:

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<sup>58</sup>Pfeffer, p. 300.



The Freedom of the individual as we have it today is the result of many hundreds of years of struggle and progress . . . .

Freedom was won by the assertion of the rights and dignity of the individual against the power of the state to the point where government or the authority of the state could no longer take a short-cut across the liberty of the individual . . . .<sup>59</sup>

Governments are composed of human beings who are often subject to considerable lobbying by well-meaning pressure groups. Unwittingly a government may, although ostensibly a supporter of the principles of democracy, be guilty of legal enactments which are basically a denial of the democratic ideal. Diefenbaker emphasizes this danger when he asserts:

Governments are now subject to such pressures that even with the best of motives and benevolent intentions the temptation to cut across the liberty of the individual is almost irresistible.<sup>60</sup>

The group which opposes religious education in the schools does not oppose it simply because of an opposition to religion itself but because it considers religious education in the public schools a violation of the fundamental principle of democracy--the principle of the freedom of the individual to act and believe in his own way as long as he does not interfere with the rights of his fellow men. It maintains that although democracy is a natural concomitant of Christianity, to provide religious education in the public schools is to deny democratic freedom. In Diefenbaker's words:

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<sup>59</sup> John Diefenbaker, "The Freedom of the Individual," ATA Magazine, (Edmonton: Douglas Printing Co., May, 1952), p. 16.

<sup>60</sup> Ibid.



The concept of Freedom is eternal. Vigilance to preserve it for the individual is equally eternal. History shows that there have always been men who, by design or otherwise, would destroy or deny Freedom.

Our concept of Freedom is founded on the Christian teaching that every human being is endowed with a . . . personality, which is sacred in the eyes of God. The consequence of this concept is that the State, if Freedom is to be maintained, must be the servant of the individual, rather than the individual being the servant of the State.<sup>61</sup>

"But," say the supporters of religious education in the schools, "since Christianity is a natural adjunct of democracy, should it receive adequate attention in our curriculum?" The opposition group maintains that a man's religion or lack of it is strictly a matter of conscience and the State has no legitimate right to interfere. Speaking of the group of citizens who hold this view, Pfeffer makes this observation:

This group does not disregard or minimize the importance of religious education, but recognizes that the use of the public school system to promote religious education would compromise the principle of the separation and would thus impair religious freedom.<sup>62</sup>

Diefenbaker attempts to define freedom:

What is Freedom? It cannot exist without Freedom of Religion, Speech, Press, and Association. Freedom is difficult of definition. It does not mean the right to do the thing that each of us will; it does not mean license which is the abuse of Freedom. Freedom is not the right to do wrong, but it does imply the right to be wrong, in the view of the majority, otherwise there would never be Freedom of Speech, of the Press, and of Religion.<sup>63</sup>

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<sup>61</sup>Ibid.

<sup>62</sup>Pfeffer, op. cit., p. 290.

<sup>63</sup>Diefenbaker, loc. cit.



Supporters of religious education in the public schools have always insisted that teachers should strive to bring out a common denominator in all religious instruction. This reasoning appears valid and may seem easy of attainment but opponents of religious education in the public schools claim that a close scrutiny reveals the impracticability of such an attempt. This opposition group argues that it is impossible to find sufficient common ground to make a program of religious education feasible.

The anti-religious education group finds fault with the two popular methods in use today--the reading of the Bible and religious instruction through the released-time program. Frederick Eby, in his book "The Development of Modern Education" makes this observation:

Another popular method and the only one to receive the approval of the courts (U. S.) is the reading of the Scriptures in the classroom or the school assembly. The objection to this is that Catholics and Protestants do not agree on the translation to be used and Jews oppose the use of the New Testament; as a consequence of the objections, pupils are not required to attend this exercise.<sup>64</sup>

Arthur Moehlman makes practically the identical observation:

Despite the fact that numerous religious persuasions exist in this country, there is an insistent demand in many sections for the reading of the Bible in school. The edition selected is always the Protestant King James version which does not appeal to the Greek or Roman Catholics, to the Jews or to the other numerous Christian and non-Christian persuasions.<sup>65</sup>

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<sup>64</sup>Frederick Eby, The Development of Modern Education, (New York: Prentice-Hall, 1952), p. 683.

<sup>65</sup>Arthur B. Moehlman, Social Interpretation, (New York: D. Appleton-Century Company, 1938), p. 3.





In the Twenty-third Yearbook, American Association of School Administrators, the practice of Bible reading in the public schools is summed up in the following quotation:

Hence, because of the chaotic status of Bible reading in the public schools and because many doubt the religious significance for children of the perfunctory compulsory reading of Bible passages, especially without comment, it is quite obvious that Bible reading in the public schools in general cannot be relied on to provide the kind of spiritual undergirding our nation needs.<sup>66</sup>

Pfeffer states the attitude of Seventh-day Adventists toward Bible reading in the public schools in these words:

. . . the Unitarians, Universalists, and Seventh-day Adventists as well as some Lutheran and Southern Baptist groups, oppose it.<sup>67</sup>

The practice of released-time instruction has produced even more definite opposition. This opposition takes many forms and numerous reasons are advanced for the prohibition of religious education through the medium of released-time. The practice of releasing pupils during a certain period of the school day to attend classes conducted by their own church-appointed leaders is condemned unequivocally by Conrad Moehlman:

When procedure to line up the youngsters for their "religion" classes segregates--as Catholics, Lutherans, other Protestants, Jews, cultists, smaller sects, non-churchgoing pupils, a consciousness of religious cleavage is inevitable and baneful . . . The religious disunity of the proponents of dismissed time plans is one of the principal arguments against released time. Released

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<sup>66</sup>"Paths to Better Schools," Twenty-third Yearbook, American Association of School Administrators, (Washington, D. C.: American Association of School Administrators, 1945), p. 132.

<sup>67</sup>Pfeffer, p. 291.



time not only divides public school students into four groups, Catholics, Protestants, Jews and the majority or minority that remains behind in the classrooms, but it also breaks up Protestant withdrawers into "separate armies of the Lord," Liberal Protestant against fundamentalist Protestant, cultist against sectarian enthusiast, Lutheran against Baptist. When weekday church school sessions are held in the schoolrooms, they often become catechism against catechism.<sup>68</sup>

The supporters of religious education in the public schools do not feel it impossible to overcome the difficulty presented by the multiplication of denominations and creeds during the past hundred years. Nor do they recognize the difficult task of finding a staff of teachers competent in the sphere of religious education. Kandel refers to these difficulties in the following statement:

. . . the major difficulties to the introduction of religious instruction, which usually implies instruction in the tenets of a religious denomination, are overlooked. Of these, the one that was most influential in the abandonment of specific religious instruction in the schools was the difficulty of meeting the claims of the various denominations. These have increased in number since the middle of the nineteenth century and have rendered the task more formidable than ever. The second difficulty which cannot be overlooked is the fact that there is a lack of teachers competent to give religious instruction with the sincerity and devotion that are essential if such instruction is to succeed.<sup>69</sup>

There is, however, the alternative of turning this instruction over to non-school personnel. With this practice would come additional problems. Agnes E. Meyer has this to say about the invasion of the public schools by the churches:

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<sup>68</sup>Conrad H. Moehlman, pp. 106, 112, 113.

<sup>69</sup>I. L. Kandel, "The Public Schools and Religious Instruction," School and Society, Volume LXXIII, (New York: The Society for the Advancement of Education, Inc., June 23, 1951), p. 395.



So acute has become the question of sectarian religious instruction in the public schools that our whole education system may yet be torn apart.<sup>70</sup>

Meyer sees only one course to follow if the public school system is to be preserved:

If we are convinced that our public school system is worth preserving, we should persuade the churches to withdraw from it. For the school system is the one broad area left in our country where religious intolerance could be overcome. It is the one place where the child is not primarily a Protestant, a Catholic, or a Jew . . .<sup>71</sup>

There is a rising tide of feeling that the school is shouldering a responsibility that rightfully should be borne by the home and the church when it becomes a partner in religious education. V. T. Thayer expresses this view when he says:

There is no lack of opportunity for religious education under family and church auspices outside school hours. But this opportunity does not satisfy the religious authorities. Why? Because then it would not be possible to use the authority or the influence of the school to bring about attendance at the church school.<sup>72</sup>

The opposition group admit that the functions of the school and church should be complementary but claim that they are still unique. To attempt to fuse the secular and religious functions in the public school would be an invitation, so they claim, for each party to neglect their own peculiar responsibility. Thayer analyzes the situation thus:

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<sup>70</sup>Agnes E. Meyer, Shall the Churches Invade the Schools, Public Education Under Criticism, (New York: Prentice-Hall, Inc., 1954), p. 131-132.

<sup>71</sup>Ibid., pp. 133-134.

<sup>72</sup>V. T. Thayer, "A Crutch for the Churches," The Education Digest, Vol. XVII, (Ann Arbor: The Education Digest, April, 1952), p. 15.





A final objection to religious instruction on released time follows from the fact that it encourages the school and the church alike to neglect their own unique functions in character education. Both institutions are charged with this task, but their opportunities and their contributions are not identical.<sup>73</sup>

Thayer then makes an effort to set the limits beyond which he believes the character-education program of the school should not go:

It is the responsibility of the school to educate for common values--honesty and fair play, truthfulness and temperance, self-control, responsibility, respect for personality, and the like.<sup>74</sup>

It is Thayer's contention that these virtues can be taught better in the public schools if separated from sectarian teaching:

To be sure, religious instruction can and often does promote these virtues, but there is reason to believe that they are strengthened rather than weakened where they are envisaged as independent of sectarian doctrine and theological dogma.<sup>75</sup>

Both the school and the church are viewed as shirking their privileges and duties when they unite to provide sectarian instruction through the facilities of the classroom.

To the school Thayer directs these remarks:

Insistence on religious instruction--either inside the school or outside but in co-operation with the school--as an indispensable condition of moral education--both detracts from the significance of the school's unique function in the area of common values and encourages teachers and administrative officers to shirk their responsibility to the school.<sup>76</sup>

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<sup>73</sup>Ibid.

<sup>74</sup>Ibid.

<sup>75</sup>Ibid.

<sup>76</sup>Ibid.



Thayer's counsel to the church is just as pointed:

On the other hand, the churches weaken their educational programs when they resort to the schools as a crutch. Were the churches now providing vigorous and vital religious education they would not need to call on the school to act as recruiting agents. And as long as they continue to lean on the schools they will be encouraged to postpone the day of reform.<sup>77</sup>

To show that even eminent churchmen share the view that the church itself should rise to the challenge of the moment and not enlist the aid of the state-supported school, Thayer adds:

A comment of Dr. John Haynes Holmes, pastor emeritus of the Community Church of New York, seems to sum up this final point:

There is the church rushing to the state for aid and comfort in supporting educational activities which, for one reason or another, it cannot support itself. And here is the state taking over a highly religious function of the church in giving away a precious period of time, to be used in the church's interest.<sup>78</sup>

Thayer closes with this final challenge:

What the churches need is to be free, militant, and united in the ethical and social aspects of their faith. When the churches meet this test, they will have no need of "released time."<sup>79</sup>

Meyer makes a very similar assessment of the present situation and the challenge it presents to the church today when she observes:

So many of our people yearn for spiritual guidance in this cold and confused era that they are beating a path to the door of every religious teacher whose faith still shines like a light midst the encircling gloom. What our country needs is not more sectarianism in the public schools but more religion in the church.<sup>80</sup>

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<sup>77</sup>Ibid.

<sup>78</sup>Ibid.

<sup>79</sup>Ibid.

<sup>80</sup>Meyer, op. cit., p. 134.



In dealing with the case for released time, it was suggested that since pupils were often excused from a portion of a school day at regular intervals in order to take dancing, music lessons, or to attend some similar activity there should be no valid reason for not excusing them to attend classes in religion. Opponents of released time do not admit the similarity claimed. They contend that since only a relatively few parents ask for concessions on the grounds of music lessons, dancing lessons, etc., there is no major disturbance in the school routine. However, when larger or smaller groups are excused for sectarian religious instruction, the sponsors are adamant that during the time the religious instruction is being given, no significant instruction be given by the teachers to the students who remain behind. This attitude represents a definite threat to the organized school program. As Thayer points out:

There is a significant difference between the occasional excusing of children from school for a music lesson, a dancing lesson, a family festival, or even the observance of a religious holiday and releasing them for religious instruction. Religious instruction on released time requires the public school to organize its program so that children whose parents request it may drop their regular school work without missing any vital instruction. No matter how few those who go may be, the children who remain, and the teaching staff, are expected to suspend all significant operations while their fellows attend the church school.<sup>81</sup>

Thayer contends that it is contrary to the rights of the child to use the public school to emphasize religious differences and thus

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<sup>81</sup>Thayer, loc. cit.



introduce the divisions which inevitably accompany the introduction of religious education in the classroom:

Moreover, we should distinguish between the parent's right to the use of the school for his own ends and the right of the child. Each child, irrespective of his background, is entitled to an education in the public schools free from the divisiveness which an emphasis on religious differences inevitably causes. Objective studies of released-time programs have confirmed again and again their unfortunate effects on children.<sup>82</sup>

According to Thayer the only type of community where religious instruction works successfully is in "the religiously homogeneous community."<sup>83</sup> Thayer quotes this claim regarding communities which have experimented with released-time religious instruction.

"News items from cities where there has been released time for religious education indicate that there is now more intolerance, discrimination, and disunity than previously existed in the public schools of those communities."<sup>84</sup>

The committee who prepared the Twenty-third Yearbook, American Association of School Administrators, makes the following appraisal of the released-time program:

. . . a movement to fill what was believed by some to be a religious void has over a period of more than thirty years failed to gain a foothold of vital significance . . . . It is doubtful if the public school can rely on weekday classes in religious education on released time as the solution to its problems of providing pupils with significant spiritual and ethical values.<sup>85</sup>

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<sup>82</sup>Ibid., p. 16, 17.

<sup>83</sup>Ibid.

<sup>84</sup>Ibid., citing the Board of Education in Harrisburg, Pennsylvania when it abandoned its released-time religious education program.

<sup>85</sup>Twenty-third Yearbook, American Association of School Administrators, loc. cit.





Frederick Eby, in his survey dealing with the question of religious instruction in the public schools, makes a similar negative evaluation of the results gained by such instruction:

It is a demonstrated fact that formalized teaching of religion in the schools is not followed by an increase in church attendance or membership, or even by a high moral standard of life. To teach religion in the schools along with other subjects has invariably reduced it to the status of a formal study to be put aside and forgotten along with arithmetic, grammar, and history. Nothing but a thin and cheap veneer of Christianity has ever been imparted by this conventional approach.<sup>86</sup>

The fact that Seventh-day Adventists line up with the opponents of religious education is apparent from the following quotation:

They (the views of those who oppose religious instruction in the public schools) also reflect the position of Seventh-day Adventists, whose publication "Liberty" has for many years been in the forefront of the struggle for the strict separation of church and state.<sup>87</sup>

From the foregoing quotations, it is quite apparent that there exists not an insignificant amount of opposition to the inclusion of religion in the public school. This opposition comes from both educators and church leaders. This opposition represents the view taken by the Seventh-day Adventist church. It is not a view based on opposition to religion as such, but an opposition due in large portion to an inherent belief in the principle of the Separation of Church and State. The views of this opposition group are not always identical. President Killian of

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<sup>86</sup>Eby, op. cit., p. 684.

<sup>87</sup>Pfeffer, op. cit., p. 291.



The Massachusetts Institute of Technology represents the extremist group of anti-religionists when he says in regard to our public schools:

Its institutional policy must be one of equal opportunity for all beliefs and outlooks, which means that it must express no bias toward any creed, but also that it must not exhibit any bias toward religion itself.<sup>88</sup>

Admittedly, this view is representative of the extreme position among the opposition group. Fosdick, while still opposed to sectarian instruction, feels that the school cannot divorce itself entirely from the Christian cultural background which is such an essential part of Western civilization. He feels that we must declare our belief in and our loyalty to the basic ideals of Christianity. He sets forth the problem in these words:

Nevertheless, an unsolved problem still remains. These moral values are not simply separate items to be imparted in isolation from one another, but rather, like a tree's branches, they have stemmed from a great tradition, a cultural heritage, profoundly rooted in religious faith. As these values have actually developed in our Western World, they have involved not simply isolated loyalties, to this or that good aim, but a central loyalty to God.<sup>89</sup>

Fosdick makes it clear that, in his opinion, the answer to this problem cannot be found in sectarian instruction during released time:

The total result of all this, however, is far from satisfactory. Sectarian classes in the school building, voluntary though the attendance be, and the sending of separate groups to separate

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<sup>88</sup>President Killian, "On Education of the Spirit," School and Society, Volume LXXXI, (New York: The Society for the Advancement of Education, Inc., March 5, 1955), p. 76.

<sup>89</sup>Fosdick, op. cit., p. 129.



churches for religious instruction on school time have resulted in splitting the school body and emphasizing creedal divisions between children.<sup>90</sup>

As alternatives to Bible reading and sectarian instruction during released time, Fosdick has a number of suggestions which, he believes, would introduce the students to the cultural heritage of Christianity without involving the school in any action which could produce divisive results. In this way, Fosdick would hope to gain the advantages claimed for released-time instruction in the public schools and still avoid the criticisms leveled at this medium. Fosdick presents his alternative program as follows:

In teaching history, the part religion has played in shaping the ideals of our developing culture, and in influencing the course of mankind's story, might well be presented; in teaching literature, the great religious classics, above all the Bible should be as openly set before the students as their immense influence deserves; in teaching sociology, the religious institutions of society, the churches and synagogues of the student's own community, in particular need to be included.<sup>91</sup>

This attempt to discuss the proper relationship or balance between the secular and religious aspects of our culture cannot fail to reveal the fact that there is a considerable amount of confusion as to where the boundary between these two spheres should be drawn. If the line of demarcation were easily discernible, much of the conflict between the

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<sup>90</sup>Ibid., p. 130.

<sup>91</sup>Ibid.





opposing views could be easily resolved. Lippmann refers to this indefinable boundary between the two realms when he says:

In the traditions of civility, the prevailing view has been that the two realms are inseparable but disparate, and that man must work out his destiny in the balance which is never fixed finally between the two.<sup>92</sup>

Lippmann continues:

Because we are drawn between the two realms, there can be no definitive line of demarcation of the orbits of the state and of the church. Though the political government is concerned primarily with the affairs of the existential world, though the churches are primarily committed to the realm of the spirit, they meet whenever and wherever there are issues of right and wrong, issues of what is the nature of man, of what is his true image, his place in the scheme of things and his destiny. Both the state and the churches are involved in these decisions and their relationship cannot be defined by any clear, precise demarcation of their respective spheres of influence.<sup>93</sup>

This description by Lippmann of the approximate line of demarcation between the two realms would probably coincide with Fosdick's suggestions for the partnership between the secular and religious aspects of our cultural background. The failure to attempt or permit sectarian indoctrination would prove to be a source of dissatisfaction to the supporters of religious education on a sectarian basis, as Fosdick admits:

That this procedure will fail to satisfy certain types of religious sectarians is obvious. It teaches no dogmas as indispensable; it does not with evangelical fervor try to persuade

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<sup>92</sup>alter Lippmann, The Public Philosophy, (Boston: Little, Brown and Company, 1955), pp. 152-153.

<sup>93</sup>Ibid., p. 154.



students to a particular personal decision. The answer seems clear; any religious group is at liberty to build its own schools. Let the church and the home take care of specific indoctrination and persuasion. That is their function. But let the public school help them by presenting the background against which any intelligent decision must be made. Let religion be recognized and presented in our classrooms as one of mankind's predominant concerns. It would add a new dimension to the thinking of boys and girls now untouched by the church.<sup>94</sup>

In passing, it should be mentioned that while Lippmann subscribes to the doctrine of the Separation of Church and State, he does not envisage this separation as a complete divorcement in all phases of activity. His theory of separation is set forth thus:

But while the separation of the powers of the churches and the state is essential to a right relationship between them, the negative rule is not the principle of this right relationship. Church and state need to be separate, autonomous, and secure. But they must also meet on all the issues of good and evil.<sup>95</sup>

In summarizing the case against released-time instruction, Pfeffer lists seven arguments advanced by its opponents:

- (1) The argument of separation of Church and State.
- (2) The opening wedge. Even if the released time program is not in itself a threat to the non-sectarian public school, it constitutes an opening wedge that may lead to further encroachments. Released-time itself, the opponents feel, will prove ineffective, and demands will be made for further public school involvement in religious education.
- (3) Divisiveness. The released-time plan emphasizes religious differences and therefore there is a divisive influence.
- (4) Ineffectuality. The time allotted under the plan is

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<sup>94</sup>Fosdick, op. cit., p. 131.

<sup>95</sup>Lippmann, op. cit., p. 155.



inadequate and must remain inadequate unless a substantial portion of the little time devoted to secular education is sacrificed. Released pupils may discontinue Sunday school attendance in the belief of their parents that their spiritual needs are adequately provided for by the released-time instructions.

(5) Proselytizing. This concerns Jewish leaders because of the minority position of the Jewish children and their consequent vulnerability to intentional or unintentional proselytizing by their Christian schoolmates.

(6) The effect on the public school program. There is too little time provided for secular studies to afford time for religious instruction. The released-time plan is unfair to the nonreleased children if the time is used merely for "busy" work, or it is unfair to the released children if the time is used for positive educational activity.

(7) Hostile sectarian teachings. Many people believe that there is much present-day religious instruction that encourages religious prejudice and particularly contributes to Anti-Semitism. Though the state may not constitutionally prohibit such instruction, it should not facilitate the children's being subject to it.<sup>96</sup>

Religious Education in Alberta. As mentioned previously, the Alberta School Act makes provision for a limited amount of religious education in the public schools of the province. (See Appendix D, page 231, for the sections of the School Act dealing with religious exercises.) Mr. R. W. Warren, Superintendent of Schools for Calgary, makes the following comments in response to a questionnaire (See Appendix E, page 232) regarding the manner in which the provisions of the Act are being utilized:

The Calgary school system follows the School Act in that classes open with the recitation of the Lord's Prayer. Time is taken for

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<sup>96</sup> Pfeffer, op. cit., pp. 329-331.



Bible readings from the prescribed list, and in Grades I to VI one half-hour per week, usually on Thursday afternoons, is devoted to some elaboration of the Bible readings.<sup>97</sup>

That the purpose of this elaboration of the Bible readings was not to indoctrinate the pupils is made clear by Warren's next statement:

This does not mean that there is an attempt to indoctrinate any children; it means simply that an attempt is made to make the Bible readings more vivid and meaningful by illustration, that is, with stories from a list of Bible Stories approved by the Department of Education. We have, in fact, prepared a short syllabus for the guidance of teachers in handling these stories.<sup>98</sup>

In response to the question, "Are you able to give the viewpoint of the teachers in response to this program?" Warren replies:

I have made an informal evaluation of this program from time to time and I think it would be fair to say that our school principals are in favor of the program, and I think probably they reflect the viewpoint of the teachers as well.<sup>99</sup>

Finally the questionnaire asked, "Have you any idea of the proportion of the students who are excused from any or all of the religious activities listed above? (Lord's Prayer, Bible reading, released-time instruction). Warren's reply was:

To my knowledge no pupils ask to be excused from the program. I think that this arises chiefly from the fact that we do not have Roman Catholic students in our schools. I doubt if any of the adherents of the Protestant faith could possibly object to the type of program offered.<sup>100</sup>

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<sup>97</sup>Quoted from a letter written by Mr. R. W. Warren, Superintendent of Schools, Calgary, Alberta, June 3, 1957.

<sup>98</sup>Ibid.

<sup>99</sup>Ibid.

<sup>100</sup>Ibid.





Appendix F, page 233, contains a sample syllabus as prepared by the Calgary School Board and supplied to each teacher. This syllabus was prepared as a result of an unanimous action taken by the Calgary School Board in February of 1948 (See Appendix F) that beginning in September of that same year, one-half hour, from 3:30 to 4:00 p.m. be set aside in all classes from grades I to VI for instruction in the Bible. In the introduction to the syllabus proper the following explanation for the new ruling is made:

There has always been general acceptance among Canadian people that all children and young people should acquire, in school or elsewhere, some knowledge of the major events in Old Testament history and of the life and teachings of Jesus. A knowledge of the Bible is regarded as part of the equipment of any educated Canadian citizen. The Bible has been linked closely with the life of the English-speaking people and it is part of the background of the speech and writings of our day. It is among the great books of literature with which everyone should have acquaintance. It provides, too, a record of the spiritual growth of the Jewish people, culminating in the life of Jesus Christ.<sup>101</sup>

E. M. Erickson, Superintendent of Schools, Wetaskiwin, gives a somewhat similar report as far as his schools are concerned. The main difference is in the use made of one-half hour made available by the School Act. Erickson states that once each week, in the three central schools of Wetaskiwin, one-half hour is turned over to the Ministerial Association. Erickson reports that the teachers consider the program to

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<sup>101</sup>See Appendix F



be successful. He was unable to give any estimate of the proportion of students (if any) who ask exemption from attendance at the religious activities.<sup>102</sup>

In order to secure an idea of the operation in the province as a whole of the sections of the School Act dealing with religious education, a questionnaire was sent to W. E. Frame, Chief Superintendent of Schools, Province of Alberta. Frame has this general comment to make regarding the status of religious education in the public schools of Alberta:

The School Act provides that the day's activities in a school commences with the reciting of the Lord's prayer and the reading of Scripture, without comment. However, it also provides that the board may by resolution dispense with either the Lord's Prayer or the Scripture, or both of them. I have reason to believe that these exercises are observed more in the breach than otherwise, possibly half the classrooms reciting the Prayer and a very small number reading the Scripture.<sup>103</sup>

Frame next directs his remarks to the section of the School Act which permits a local board to authorize up to one-half hour per day, at the end of the school day, for religious instruction. He makes this statement:

In Roman Catholic communities, full advantage is taken of the provisions of the Act, but in Protestant communities, usually due to the heterogeneous nature of the people from a religious standpoint, religious instruction is seldom offered. Spasmodic attempts are made in towns and cities to have the clergy take turns offering religious instruction once a week. These programs are often discontinued after a year or so.<sup>104</sup>

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<sup>102</sup>E. M. Erickson, Answer to Questionnaire, June, 1957.

<sup>103</sup>W. E. Frame, Answer to Questionnaire, June, 1957.

<sup>104</sup>Ibid.



In dealing with the attitude of the teachers as a group, to religious instruction in the public school, Frame says:

I am sorry to have to indicate that the majority of the teachers are not enthusiastic about giving religious instruction and frequently claim that they are not prepared to do so.<sup>105</sup>

Frame makes one final observation in regard to released-time instruction:

When released time is arranged for religious instruction, most of the children take it; in other words, there are very few cases where parents write asking that their children be excused.<sup>106</sup>

The Case for State Aid for Private Schools. The case for state aid for private schools is based chiefly on the contention that since financial assistance is granted to education, and since private schools are providing the same service approximately as state schools, they (the private schools) are entitled to equal consideration.

Ontario, Saskatchewan, and Alberta, by making provision for separate schools for Roman Catholics maintained with public funds, are presently subscribing to the policy of state aid for parochial schools. Quebec, by its dual system, provides the same service. Newfoundland, with its complete absence of a state educational system, provides financial assistance in the form of salaries to any religious group which will supply a school building and a qualified teacher.

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<sup>105</sup>Ibid.

<sup>106</sup>Ibid.





The Alberta School Act, Sections 7-12 (See Appendix G, p. 241) outlines the machinery by which a Roman Catholic or Protestant minority may come under the provisions of the Act. Under the terms of these sections, the minority of electors in any district, whether Protestant or Roman Catholic, may establish a separate school. The electors establishing a Protestant or Roman Catholic separate school shall be liable only to assessments of such rates as they impose upon themselves. In addition, a person assessed for public school taxation purposes is not also liable to assessment for any separate school in the district.

The petition for the establishment of a separate school must be signed by three electors and presented to the Minister of Education. The persons permitted to vote on the request for the separate school must be electors of the district concerned, and of the same religious faith as the petitioners.

In passing, it should be noted that provision is made for Roman Catholic or Protestant school districts--not for any particular Protestant sect but for Protestants in general. This means that a Baptist minority group in a school district predominantly Roman Catholic could not set up a Baptist separate school. They could, however, petition for and organize a Protestant separate school. It thus becomes evident that existing regulations are not intended to provide separate schools for all denominations but rather for one denomination, the Roman Catholics, and Protestants as a group. This possibly reflects a sharp division of opinion between these two categories in regard to the question of state



aid for private schools. This possibility will be explored a little later in this thesis.

Pfeffer, in discussing the question of state aid for private schools, advances a number of reasons. The following list is a condensation of the arguments as given by Pfeffer:

(1) Our religious tradition giving impartial and nondiscriminating aid to all religious groups would be an act of loyalty to the religious tradition of our life without violating the principle of the Separation of Church and State.

(2) The civil function of parochial schools. Aside from its essential role in the field of religion, the parochial school system provides a vital civic function: it provides millions of children with the same instruction in secular subjects that is given in the public schools. Even if the principle of separation of Church and State is construed to bar non-preferential aid to religion, it does not prohibit the state from paying for what it receives.

(3) Double taxation. Catholic parents whose religious convictions require them to send their children to parochial schools are subject to the unfair burden of double taxation.

(4) The precedents. Governmental aid for education is by no means unprecedented. . . . The exemption religious institutions receive under the federal laws is an instance of substantial government aid.<sup>107</sup>

The Case Against State Aid. It is quite likely that there is more uniformity of opinion on the question of state aid to parochial schools than on most phases of religious education in the public school. In referring to the general attitude taken by most prominent church groups, Pfeffer has this to say:

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<sup>107</sup>Pfeffer, op. cit., pp. 435-437.



Today there is probably no responsible Protestant group of any prominence in the country that favors direct government financial aid to confessional schools; and this includes such Protestant denominations as the Lutherans and the Seventh-day Adventists, which maintain such schools.<sup>108</sup>

In the NEA Journal, January, 1951, Gordon C. Lee refers to the general opposition of Protestant groups to state aid for parochial schools when he makes this observation:

The official pronouncements of most non-Catholic churches condemn unequivocally the inclusion of denominational schools in programs of public assistance.<sup>109</sup>

Arthur Moehlman contends that parents who send their children to private schools should not expect government assistance because they are carrying an extra burden. He maintains that this burden was accepted voluntarily and the state should not be expected to divide public funds among so many different agencies that its services will be impaired:

The plea that people who send their children to non-public schools are required to carry an extra burden is true, but this is a personal choice. To support non-public schools would distribute funds so widely among protest agencies that it might invalidate the common program, which is the first line of defense for preserving and improving democracy.<sup>110</sup>

W. C. Martin, President, National Council of the Churches of Christ, voices the council's attitude toward this question of financial aid to non-public schools in these words:

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<sup>108</sup>Ibid., p. 640.

<sup>109</sup>Gordon C. Lee, "Catholic Education Policy Examined," NEA Journal, January, 1951, p. 48.

<sup>110</sup>Moehlman, op. cit., p. 451.



The subsidization of education carried on under religious auspices would both violate the principle of separation between church and state and be a devastating blow to the public-school system, which must be maintained.<sup>111</sup>

Conrad Moehlman contends that state aid to church schools would be undemocratic, since they gain a number of benefits, among which he lists:

1. Escape from direct democratic control over these schools.
2. Right to impose their religious tests on teachers.
3. The promotion of their doctrines under their own censorship.
4. Ownership of their schools.
5. Retention of their general voting rights and privileges in public school matters.<sup>112</sup>

Arthur Moehlman conceives of private parochial schools as protest schools, in the sense that they signify a different concept in regard to the purpose for the existence of a school. Rather than expressing condemnation for the public system, many supporters of private or protest schools are actually strong admirers of the public school, since it represents the effort of the community as a whole. If, however, they are not satisfied with the community effort, parents can exercise their legal rights and send their children to a private school supported by their own funds.<sup>113</sup>

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<sup>111</sup>W. C. Martin, "Churches and the Public Schools," NEA Journal, May, 1954, p. 292.

<sup>112</sup>Conrad Moehlman, op. cit., p. 96.

<sup>113</sup>Arthur Moehlman, op. cit., p. 449.





Pfeffer makes a point of the fact that Seventh-day Adventists, who are strong supporters of private schools, are opposed to state aid for such schools:

Indeed, the Seventh-day Adventists--who probably have a larger percentage of their faith enrolled in parochial schools than any other denomination, including even the Catholics--are among the most vigorous of all denominations in their opposition to state aid.<sup>114</sup>

To support his statement regarding the percentage of Seventh-day Adventists in their own schools in comparison to Catholics, Pfeffer gives the following figures for the United States as of 1947:

	School Enrollment	Church Membership	Percent of School Enrollment to Church Membership
Adventists	35,219	208,030	16.9
Catholics	2,607,879	25,268,173	10.3 (115)

At this point it is appropriate to consider the status of private school enrollment in Alberta for a recent year. In 1952-53, the total enrollment of pupils in Grades I-XII in Alberta was 189,081. Of this number, 3,476 or 1.8 per cent of the total, were enrolled in private schools.<sup>116</sup> Of the 3,476 enrolled in private schools in Alberta, 445, or 12.8 per cent, were enrolled in Seventh-day Adventist private schools.<sup>117</sup>

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<sup>114</sup>Pfeffer, op. cit., p. 424.

<sup>115</sup>Ibid., p. 640 (Note).

<sup>116</sup>Facts and Figures--Alberta Bureau of Statistics, Department of Industries and Labor, Government of the Province of Alberta (Edmonton: The Queen's Printer, 1954), p. 293.

<sup>117</sup>Enrollment figure for Alberta based on information supplied by Alberta Conference of Seventh-day Adventists, 201 16th Avenue, N. E., Calgary, Alberta.



During this same 1952-53 school term, the number of pupils enrolled in Roman Catholic separate schools was 12,438 out of a Catholic population of 186,312.<sup>118</sup> This gives a Roman Catholic separate school enrollment of 6.6 per cent of Catholic population. For the same school term of 1952-53, the enrollment in Seventh-day Adventist elementary and secondary schools in Alberta was 445 out of a population of 4,808, or 9.3 per cent.<sup>119</sup> The figures given above are used to show the measure of support which Seventh-day Adventists give to the practice of establishing parochial schools. This support is not born of any deep-seated opposition to the public schools. Adventists have a great deal of respect for the work of the public schools and are willing to pay taxes to support this system as long as they are granted the privilege of maintaining their own schools at their own expense without the aid of government grants. Conrad Moehlman describes the Adventist stand thus:

Adventists claim the privilege but do not subscribe to the condemnation of the point of view formulated by the Greater Detroit and Wayne County CIO Council, "The public education highway is the public school system, and if that is not good enough for you, it is your privilege to build your own private education highway, but why should public funds be given to those who despise and ignore the public school system?"<sup>120</sup>

Pfeffer, in summarizing the case against state aid, advances

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<sup>118</sup>Facts and Figures--Alberta (1954).

<sup>119</sup>Ibid.

<sup>120</sup>Conrad Moehlman, op. cit., p. 131.



five reasons why its opponents feel that it is unwise to make state funds available for parochial schools:

(1) The Separation of Church and State. This by all odds is the most frequently and most vigorously asserted argument against state aid to religious education.

(2) Divisiveness. Parochial schools divide . . . children along religious lines and are a hindrance to true cultural unity.

(3) No double taxation . . . . We operate on the theory that all the public is benefitted by the secular education of children and all the public must pay for it--whether or not they have children, and whether or not they want to send them to public schools.

(4) Fragmentation of the public school system. This would happen if each particular denomination received state support for its schools.

(5) Interreligious rivalries. Once it is admitted that public funds may be used for religious schools, there will inevitably follow conflict and rivalry among the sects as to how funds are to be divided.<sup>121</sup>

The foregoing discussion has been designed to show the divergent views held by various groups in regard to the question of religious education in the schools. The attitudes expressed range all the way from strong support for religious education to violent opposition. In several cases the arguments used by the opposing groups are definitely contradictory. There seems to be no immediate prospect of any degree of unanimity on the subject. The Canadian scene is not characterized by any noticeable uniformity. Althouse has this to say regarding present Canadian practice:

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<sup>121</sup>Pfeffer, op. cit., pp. 437-438.





Where religious minorities enjoyed special educational rights before a province entered the Dominion, these rights are continued after federation. This assures separate schools in three provinces; it perpetuates a dual system in Quebec; it enables Newfoundland to retain its system of church schools.<sup>122</sup>

Althouse admits that such a diversity is bound to add to a nation's headaches when he makes the following comment:

Few administrators would be likely to choose these complications if they were asked to devise a school system de novo.<sup>123</sup>

There is no denial of the fact that modern education is today facing a situation which did not exist a generation or more ago. There was a time when the responsibility of the school was clearly defined. It was charged with the responsibility of providing for the academic training of the children and youth of our nation. The home had its part to play in imparting certain fundamental types of training along the lines of health, manners, morals, and good citizenship. Along with the church, it accepted the responsibility of supplying the religious instruction which society considered necessary. In discussing the greatly increased responsibility which has been thrust upon the school by our rapidly evolving society, Althouse makes this observation:

Now the school finds that that simple day has gone. Now it must attempt all that the other socializing agencies fail or neglect to do. This is a large order, and by no means definitely

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<sup>122</sup>J. G. Althouse, Structure and Aims of Canadian Education, (Toronto: W. J. Gage and Company, 1949), p. 24.

<sup>123</sup>Ibid.



stated. There is a real danger that with its enlarged field, the school may grope about with more good intent than clear purpose.

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Eby concludes that after centuries of experience in trying to solve the problems of religious education, a number of conclusions may safely be advanced:

(1) Christian churches had proved so delinquent in enlightening the rational capacity of the people that their long monopoly of teaching was taken over by the state.

(2) Modern states have taught Christianity in order to inculcate reverence for public morals and authority and to perpetuate political and economic control rather than to evangelize individuals.

(3) Public school religion has usually turned out to be just another curricular subject and a specious substitute for spiritual realization. It devitalizes the faith that submits to, or promotes it; and under it churches become formal and complacent, and lose their power.

(4) No statement, formula, or syllabus of religious truth has been devised that is satisfactory to all Christian bodies, much less to other faiths, which all agree should be taught as a common denominator and a basis of morality.

(5) In the nature of the case, state-employed teachers cannot teach Christian doctrine in a way that is acceptable to all Christian bodies.

(6) No plan has yet been devised by which all church groups can teach their views in connection with the secular public schools without violating the constitutional provision of the separation of church and state.

(7) The Canadian system of providing both Protestant and Catholic schools at public expense is now breaking down.

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<sup>124</sup>Ibid., p. 37.



(8) The European system of teaching the several creeds in the state schools is equally a violation of the rights of individual conscience.<sup>125</sup>

Eby climaxes his list of conclusions with this statement, "In consequence of these difficulties, the problem of religious instruction remains unsolved."<sup>126</sup>

Education today is thus torn between two opposing philosophies. On one side it is urged to do something about the great unsolved problem of religious education. Arrayed against this school of thought is the view expressed by many that the school cannot safely enter the realm of the conscience. In listing the outstanding unsolved educational problems, Eby gives first place to this problem of religious education:

How the religious emotions, attitudes, and ideas, indispensable for the organization of ethical personality, may be nurtured in all children, co-ordinate with a system of secular public schools, constitutes the supreme problem of contemporary civilization.<sup>127</sup>

How this can be done and still respect the right of the individual to worship according to the dictates of his own conscience is a much-debated question. One view holds that the secular public school cannot enter the realm of the conscience and still be true to its responsibility to meet the needs and respect the rights of every member in the community. The other opinion maintains that, because of its religious heritage, the state and also the school, as the voice of the

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<sup>125</sup>Eby, op. cit., p. 685.

<sup>126</sup>Ibid.

<sup>127</sup>Ibid., p. 693.



state, must declare its allegiance to the principles of Christianity. The danger inherent in the situation which sees the state utilize its legislative powers to promote religion is referred to by John Diefenbaker as follows:

Freedom of religion is in danger when it can be interfered with directly or indirectly by national or provincial governments, or by the municipal by-laws of some city, town, or village.<sup>128</sup>

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<sup>128</sup>Diefenbaker, op. cit., p. 17.





## CHAPTER V

### SUMMARY AND CONCLUSIONS

#### Summary

In this final chapter an attempt will be made to answer the questions which were suggested in Chapter I as possible outgrowths of the discussion undertaken in this thesis. To refresh the memory of the reader, these questions will be repeated at this juncture:

1. Can the system of public education as we know it today meet the demands of Seventh-day Adventists?
2. Is it possible for the public school system to be so altered or adapted that it can more nearly meet the requirements of Seventh-day Adventists?
3. What attitude do Seventh-day Adventists take toward the suggested introduction of religious training in public schools?
4. What is the position of Seventh-day Adventists regarding state aid for private schools?
5. What are some of the principal problems that must be solved if the Seventh-day Adventist educational program is to be expanded?
6. Based on the experience of the past, what would the future of Seventh-day Adventist education in Canada appear to be?

In addition to answering these questions, this last chapter will summarize briefly the general content of the thesis. In conjunction with question six, an attempt will be made to foresee some of the problems



facing Seventh-day Adventist education in Canada and especially Canadian Union College.

Question 1. Can the system of public education as we know it today meet the demands of Seventh-day Adventists?

To this question, the answer would have to be "No." This decision to differ with the objectives and ideals of the public school system does not stem from any violent disapproval of the system. Rather, the decision of Seventh-day Adventists to maintain their own private schools wherever possible is a recognition of a particular concept of the separation of church and state. This concept prevents them from asking concessions of an institution maintained by public funds for the education of students representing every creed. Although under any law permitting released-time instruction, they would have equal privileges with other religious denominations, Seventh-day Adventists are not willing to engage in any form of sectarian instruction when financed by public funds.

Seventh-day Adventists find themselves in a somewhat paradoxical position in regard to religious education. On the one hand, they subscribe to the necessity of including in their system of education the Judeo-Christian heritage which forms a significant part of western culture. They are ready to admit that only in this way can the whole man be educated. They agree with the supporters of religious education in the schools that two world wars in the lifetime of many people still living and the imminence of a third one of still greater proportions and



intensity have emphasized the need for a faith by which to live. They concur that man's ability to invent has outstripped his sense of control over the weapons of destruction which now makes a third world war virtual international suicide. They recognize in religion the answer for many of the problems which face the nations today.

It is at this point, however, that the agreement between the proponents of religious education in the public schools and the Seventh-day Adventists terminates. They are unalterably opposed to the state, through the public school system, lending its authority to the propagation and promulgation of religion. They contend that such action is a violation of the basic and fundamental principle of the Separation of Church and State. Their interpretation of religious freedom would also provide for the individual who refuses to believe in God at all. They deny the right of the public school to use its influence in changing the views of the children who come from homes where such views are held. It is the contention of Seventh-day Adventists that it is the right of any individual to believe or not to believe in any or all forms of religion without any pressure being exerted by the state-supported school.

The views of Seventh-day Adventists on the subject of religious liberty is contained in the following Declaration of Principles, International Religious Liberty Association:

We believe in religious liberty, and hold that this God-given right is exercised at its best when there is separation between church and state.





We believe in civil government as divinely ordained to protect men in the enjoyment of their natural rights, and to rule in civil things; and that in this realm it is entitled to the respectful and willing obedience of all.

We believe in the individual's natural and inalienable right of freedom of conscience to worship or not to worship; to profess, to practice, and to promulgate his religious beliefs or to change them according to his conscience or opinions, holding that these are the essence of religious liberty; but that in the exercise of this right he should respect the equivalent right of others.

We believe that all legislation and other governmental acts which unite church and state are subversive of human rights, potentially persecuting in character, and opposed to the best interests of church and state; and therefore, that it is not within the province of human government to enact such legislation or perform such acts.

We believe it is our duty to use every lawful and honorable means to prevent the enactment of legislation which tends to unite church and state, and to oppose every movement toward such union, that all may enjoy the inestimable blessings of religious liberty.

We believe that these liberties are embraced in the golden rule, which teaches that a man should do to others as he would have others do to him.<sup>1</sup>

It is upon these principles that Seventh-day Adventists base their philosophy of the separation of church and state in the realm of education. Frank H. Yost, editor of Liberty, A Magazine of Religious Freedom, and a spokesman for Seventh-day Adventists, opines:

It must be insisted upon, therefore, that children from homes of diverse faiths, or no faith, be protected from having to listen, in a public school, attendance upon which is compulsory, to religious teaching to which they do not subscribe. It must be insisted upon

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<sup>1</sup>Liberty: A Magazine of Religious Freedom, (Washington, D. C.: Review and Herald Publishing Association, Second Quarter, 1957), p. 2



also that the machinery of the public school, paid for from public tax money, removed by law from the pockets of citizens of every faith and no faith, shall not be used to propagate any one religion, however popular locally; several religions; or any composite religion, set up for a given purpose by a group of citizens in a given locality, as a program for teaching religion to public school children.<sup>2</sup>

Question 2. Is it possible for the public school system to be so altered that it can more nearly meet the requirements of Seventh-day Adventists?

In the light of the foregoing discussion, it is quite obvious that the answer must be, "No." Because of their strong stand on the separation of church and state there is no apparent way of reaching a solution. Seventh-day Adventists maintain that the public school should only properly concern itself with the teaching of skills and general moral principles and leave untouched the spiritual aspects of our culture. Seventh-day Adventists believe that if any parents expect more of the school, they should be willing to pay for it by furnishing the funds necessary to maintain such a school. Adventists claim that the establishment of such a church-sponsored school does not and should not exempt any individual from the payment of taxes to finance the public school. They contend that the public school, maintained through public funds, is a bulwark of our democratic society and any protest school, no matter how large or small, must be an additional expense to those who receive the benefit, if any, of its existence.

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<sup>2</sup>Frank H. Yost, "The Church's Job," Liberty: A Magazine of Religious Freedom, (Washington, D. C.: Review and Herald Publishing Association, First Quarter, 1955), pp. 25, 26.



Question 3. What attitude do Seventh-day Adventists take toward the suggested introduction of religious training in public schools?

Here again Seventh-day Adventists join the ranks of the opposition. They are convinced that the religious training of the child is essentially the duty of the home and the church. Seventh-day Adventists are opposed to having the government legislate on the religious training of any child or youth in attendance at a public school. The apparent need for a renewed effort in the inculcation of religious principles in the lives of our youth is conceded, but Adventists urge that this challenge be accepted by the parents in conjunction with a militant church.

Question 4. What is the position of Seventh-day Adventists regarding state aid for private schools?

The official denominational stand of the Seventh-day Adventist church is against the acceptance of state aid. The only place in Canada where there is any noticeable violation of this stand as far as Adventists are concerned is in Newfoundland, which does not have any system of public education but utilizes the facilities of church-sponsored schools. In return for this privilege, the provincial government of Newfoundland pays the salaries of the teachers in these schools.

Question 5. What are some of the principal problems that must be solved if the Seventh-day Adventist educational program is to be expanded?

The complete answer to this question is beyond the scope of this thesis but an attempt will be made to discuss at least several of the



leading problems which confront Seventh-day Adventists today. It is the purpose of the author to consider three of these problems: (a) the financial problem, (b) the problem of school-operated industries, (c) and the need for accreditation of the college program at Canadian Union College.

(a) The Financial Problem. The financial problem was pointed out in Table XXII, page 114, which shows an operating loss over the past seven years ranging from \$429 to almost \$43,000. Added to this picture is the fact that the difficulty of collecting accounts from former patrons has caused the accounts receivable, both current and old, to increase at a disturbing rate. Another look at Table XXXV, page emphasizes this fact. Current accounts, which amounted to approximately \$10,000 at the close of the 1944-45 school term, had increased to over \$43,000 for the 1955-56 term. Over this same twelve-year period, old accounts showed a similar increase, having moved from less than \$15,000 at the end of the 1944-45 school term to almost \$45,000 by the close of the 1955-56 term. This gives a total of almost \$90,000 in uncollected accounts at the close of the 1955-56 term. This unfavorable picture has not improved, and at the end of March, 1957, current student accounts receivable stood at over \$59,000 and old student accounts receivable at over \$50,000, making a grand total of over \$109,000.

Much of this large amount in student accounts receivable is traceable to the fact that a large number of the students come from farm families whose cash income has been greatly curtailed by the inability





to market grain, especially wheat. Some of the school's patrons find themselves in the peculiar situation of having as much as two crops in storage on the farm and part of a third crop. The cash income of many of these grain farmers is barely sufficient to meet the running expenses such as seed, payments on machinery, taxes, etc. The Seventh-day Adventist patron is faced with the possibility of sending his children to the public high school or asking the administration of schools, such as Canadian Union College, to extend credit in the hope that conditions will improve and he will be able to market his grain. The school, on the other hand, faces an awkward situation. Many of the patrons have themselves attended Canadian Union College in previous years and have possibly already sent one or more of their older children to the school they once attended. These younger children have a fixed determination to attend the same school. The parents have thousands of dollars in grain but little else. The school administration finds it difficult to adopt a strictly impersonal, objective approach to the problem. The members of the finance committee, which meets regularly each month, knowing the patrons in an intimate, personal way, authorizes the school administration to allow the account to increase above the allowable maximum. Over ninety per cent of these accounts are finally collected, but during the interim the finances of the school are subjected to considerable strain.

On the elementary level, a financial problem is also encountered, but since the amount involved is considerably smaller, the potential



loss is not so great. To further ease the situation, the payment of the elementary teachers is cared for by the conference. In case the patrons fall behind, the conference brings pressure to bear on the local church school board to collect the fees. In many of the churches, a fund is provided to take care of any children in the church whose parents are unable to finance a church school education. In addition, most churches provide a regular church school subsidy out of local church funds.

(b) The Problem of School-operated Industries. Various problems are inherent in the establishment of industries in a school. Without operating capital or any way to secure such capital, school-operated industries are a continual source of concern. In most cases, these school industries are started in a very small way and require years of careful management before they can be considered stable. Insofar as the industries at Canadian Union College are concerned, there are several problems that have proved to be of paramount importance: the general inefficiency of certain types of student labor, the difficulty of organizing an efficient industrial program through the utilization of student interrupted-time labor, and the difficulty of conforming to certain of the regulations of the Alberta Labor Act while still trying to integrate a scholastic program with an industrial program.

The problem of student labor as a whole is perhaps the number one problem. Since approximately seventy per cent of the student body is registered in the high school division, the greater proportion of students will fall in the fourteen to eighteen year group. In common with



many young people of this age group, this portion of the student body represents a definite liability to the work program. There are exceptions to this statement but, taken as a whole, the amount of supervision required for the successful utilization of this segment of the student population has always presented a definite problem. To train these young workers to be prompt in reporting for work and dependable while on the job is almost enough to absorb the full time of a supervisor.

The student labor is paid for at the rate of 45 to 65 cents an hour and in too many cases, labor performed by 15, 16, and 17-year old students working for as little as two to three hours at one stretch is highly unproductive. Such labor, instead of being cheap, becomes expensive. Some of the more mature students can, however, make a definite contribution and make up to \$1.25 an hour on contract work. Since the various industries are not run on a strictly commercial basis, there is no simple means of dispensing entirely with the marginal worker.

The problems involved in running a school industry, utilizing student labor, are not entirely internal in nature. The possibility of strictly commercial industries paying union wages and being compelled to compete with a similar industry which is reputedly paying much lower wages is a source of contention. On at least two occasions between June, 1955, and June, 1957, direct representation has been made to the Alberta Department of Industries and Labor, charging the school with unfair business practices. In both cases, it has been necessary for the administration of Canadian Union College to make an explanation regarding the charges against the college industries.





The first incident in regard to this problem of alleged unfair business practices came to a climax in June of 1955. Before the problem was finally settled, it was necessary for a brief to be prepared. The writer of this thesis was asked to prepare the brief and also to present it. On June 14, 1955, at a regular meeting of the Board of Industrial Relations, this brief was presented. In Appendix H, page 243, the reader will find a copy of this brief.

Shortly before the aforementioned complaint was lodged with the Department of Industries and Labor, investigation was made to determine whether or not it would be possible for the workers in the various school industries to come under the provisions of the Workmen's Compensation Act. Due to the fact that the development of the industrial program exposed an increasing number of the students to greater occupational hazards, it was felt advisable to take this step. In the process of this investigation, an interview was held with J. S. Cormack, solicitor for the Workmen's Compensation Board. Cormack gave careful study to the organization of the industrial program with a view to inclusion of the employees of college industries under the terms of the Act. Cormack stipulated that to warrant compulsory inclusion within the terms of the Workmen's Compensation Act, there must exist between the employer on one hand and the employee on the other a certain stipulated relationship. This relationship is known as the master-servant relationship. Cormack's decision was that, since this master-servant relationship was absent, there was no statute which would make it



compulsory for the students to come under the terms of the Workmen's Compensation Act. He did, however, advise the college administration to make voluntary application to be included under the provisions of the Act.

Such application was made and it was ruled that the only way for the students engaged in working in the industries to be covered by the provisions of the Workmen's Compensation Act would be for all students and teachers to be included in the plan. This went beyond the original intention which was only to include the industrial workers. Since the premium was based on the total payroll, this meant considerably more expense, but it was felt best to provide complete coverage in this way.

Because of the ruling of the Workmen's Compensation Board that the master-servant relationship did not exist, the college argued that there were certain paragraphs in the Alberta Labor Act which were not properly applicable to the industries operated by Canadian Union College. The regulations which were in question were these:

1. The regulation stating that an individual (man or woman) who works less than four hours is entitled to the payment for four hours.

(See Appendixes I and J, pp. 250-51).

2. The ruling that all labor must be paid for in cash within ten days of the close of the period of employment. (See Appendix K, p. 252).

Because of the fact that most students found it impossible to work for four consecutive hours and still carry a full school load, Canadian Union College asked for permission to have this law waived in their case. The ruling that labor must be paid for in cash was also considered to impose a heavy strain on school finances. Since students were working



to defray school expenses, permission was requested for the school to withhold payment in order to keep student accounts down. If, however, a student should sever his connection with the school, it was agreed that the school must pay all monies owing within ten days of the expiration of the period of employment.

As justification for granting exemption from these regulations, Sections 20 and 28 of the Alberta Labor Act were quoted. Under these sections (See Appendix K, page 252), the Board of Industrial Relations was granted the power of exempting any industry from part or all of the regulations pertaining to such industry if considered necessary or expedient.

It was further suggested that in the event Canadian Union College industries were granted certain concessions during the school year, it would be understood that these concessions would be waived during the vacation periods when students were not in attendance at classes.

These requests were considered by the Board of Industrial Relations and the requests for special consideration were granted. In addition, the Board cleared the college of the charge of engaging in unfair trade practices.

The second complaint lodged with the Board of Industrial Relations occurred in May, 1957. This complaint also charged that one of the college industries, specifically the bookbindery, was cutting prices and thus engaging in unfair trade practices. Explanation has been made to the department and it is quite unlikely that the complaint will go any further.



(c) The Need for Accreditation of the College Division. At the time of writing (May, 1957), the work offered in the college division is not recognized by the University of Alberta or by other provincial universities. It is the present practice for students who graduate from the junior college division to complete their final two years in one of the number of senior Seventh-day Adventist colleges in the United States. All these senior colleges in the United States belong to the accrediting associations in their own section of the country, and in this way the students who graduate from these schools gain a certain amount of recognition.

There has been a growing awareness with the passing of the years that there would be a definite advantage if the junior college work were recognized by the University of Alberta. A student whose work on the junior college level was recognized as well as the work taken in the final year or two would have a distinct advantage over the present-day graduates from the junior college program. The present situation is rather paradoxical in that their senior work is recognized, having been taken in an accredited school, while their junior work is not recognized for the contrary reason.

There are several problems that would require solutions before an accredited junior college program could be implemented. Such problems would naturally include the acquiring of properly qualified personnel, certain additions to equipment, and the physical plant, and other items which could be handled by making the necessary funds available.





The greatest problem, however, and the one which appears the least likely of solution stems from the basic policy and philosophy of Seventh-day Adventists. Accreditation of the college program actually involves affiliation and as such means that all students receiving credit in any given course must write the same examination at the same time as do the students at the University of Alberta. This would mean that every time an examination was scheduled for a Saturday, a special examination would have to be prepared and administered for a handful of students. Seventh-day Adventists are quick to recognize this inconvenience they would cause and are loathe to ask for special consideration. It has been suggested that possibly a special dispensation could be granted by the church to enable students in certain unavoidable situations to write examinations on Saturday. The Seventh-day Adventist church has never attempted to be conscience for the individual, and it would refuse to take an official stand in any situation involving an individual's duty to his God. The prospect of an accredited junior college program is still a highly desirable objective, but there does not appear to be any immediate possibility of a solution.

Question 6. What would the future of Seventh-day Adventist education appear to be?

At the present time, Seventh-day Adventist education is in a satisfactory condition. The total enrollment in all schools operated



by Seventh-day Adventists was 1,844, or 13.8 per cent of church membership at the end of the 1956-57 school term.<sup>3</sup> The trend is for the establishment of more church schools and unless there is a major change in the attitude of either the government or of the patrons, this trend should continue. There is no immediate prospect of any noticeable drop in either the number of church schools operated or in the total enrollment. It would seem safe to assume that the general pattern of natural growth will apply and that there will be a gradual increase in both.

As far as Canadian Union College is concerned, there has been a gradual increase in the average enrollment during the first five decades of the history of the school.

TABLE XXXVII  
SHOWING THE AVERAGE ENROLLMENT AT CANADIAN UNION COLLEGE  
DURING FIVE DECADES

<u>Decade</u>	<u>Average Enrollment</u>
1907-1916	109
1917-1926	207
1927-1936	163
1937-1946	192
1947-1956	330

The information in this table is based upon records of the Registrar's Office, Canadian Union College.

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<sup>3</sup>Information supplied by the various conferences and the Canadian Union Conference.



From this table it can be seen that, except for the Depression period in the thirties, there has been a definite pattern of increasing enrollment as far as Canadian Union College is concerned. Because of the relatively small membership in Canada and particularly Western Canada,<sup>4</sup> there does not seem to be much prospect of any unusual increase in the next decade. One factor which might possibly cause a definite trend toward an increased enrollment would be the accreditation of the junior college division. In view of the fundamental difficulty of integrating Seventh-day Adventist students into a program which requires Saturday examinations, it is not likely that there will be any move in this direction for the present. The general practice will be for Seventh-day Adventist youth to continue taking two years in the unaccredited college division and then transfer to a senior college in the United States. This means that the majority of these young people will ultimately take up permanent residence in the United States instead of returning to Canada. A certain number insist on attending an accredited school from the very beginning of their college work, and they go directly to the United States following the completion of grade XII. These students who take all of their college work across the line are even less likely to return to Canada. In attempting to fill vacancies

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<sup>4</sup>According to the latest report issued by E. L. Green, Secretary Canadian Union Conference of Seventh-day Adventists, Ashawa, Ontario, The membership for Canada at March 31, 1957, was 13,643 and for western Canada, 9,135.





that arise in denominational work of the Seventh-day Adventists in Canada, it is sometimes impossible to find a Canadian who is willing to return to this country.

This problem of persuading Canadians to return to Canada to fill positions of responsibility is faced not only by Seventh-day Adventists but by many professions and organizations across the Dominion.

The accreditation of the junior college work, especially in the field of elementary teacher training, would make it possible to place properly certificated teachers in many of the Seventh-day Adventist church schools across Canada. It would also serve as an attraction for many of the young people who are going to the States in search of educational opportunities in an accredited institution.

In the local Seventh-day Adventist churches, the supporters of the church school will continue to carry a double tax burden without complaint as long as they are granted the freedom of choice between the public and parochial schools. Where they are compelled by circumstances to send their children to the public school, they will support the concept of a public school system free from sectarianism and committed to the imparting of a strictly secular and academic training. The larger boarding schools, of which Canadian Union College would serve as a type, will undoubtedly continue to experience financial problems. The operation of industries manned largely by students will require careful management in the future as in the past. Since education has always been expensive from the standpoint of dollars and cents, the true profit



of this church-sponsored educational system will be in the contribution made to society by the students and graduates who come from these institutions. If, perchance, these present problems should find a measure of solution, undoubtedly our changing environment will produce new problems which will challenge the ingenuity of the educators of tomorrow.

### Conclusions

The history of Seventh-day Adventist education in Canada has been presented in this thesis with a view to discussing the background problem of parochial schools in a democratic country which may justly boast of the excellence of its system of public education. The author of this thesis has endeavored to show that the establishment of private schools by Seventh-day Adventists is not intended to convey condemnation of the public schools. Recognizing the inability of the state to fulfill the function of the church, Seventh-day Adventists are committed to the establishment of elementary schools in which their children can receive an education which combines the academic phase with the spiritual. Boarding schools similar to Canadian Union College have been established in which an attempt is made to preserve the atmosphere of a Christian home. (See Appendix L, p. 253 for the school home regulations at Canadian Union College.) In the boarding schools maintained by Seventh-day Adventists, industries are established wherever possible in order to implement their philosophy of useful labor as an adjunct to learning.

Evidence has been presented to show that the system of public education as we know it today cannot meet the demands of Seventh-day



Adventists. In the light of the Adventist stand on the separation of church and state, it has been shown that the public school system cannot be altered so as to meet the requirements of Seventh-day Adventists. Adventist claim that the church and the home are the agencies which are failing the youth in this age of uncertainty and loss of religious faith. They believe in their own system of private schools where they can impart the religious training they feel is a necessary part of a complete education. They are not favorable toward the use of public funds to support parochial schools and are equally opposed to the teaching of religion in the public schools.

Finally, as a result of the historical sketch, an effort has been made to isolate some of the principal problems facing Seventh-day Adventists in their educational work today. Also an attempt has been made to foresee the future of Seventh-day Adventist education based on the experience of the past.



## APPENDIXES





## APPENDIX A

1940

## CHAPTER 35.

## An Act to Incorporate The Canadian Junior College.

(Assented to February 16, 1940.)

WHEREAS the persons hereinafter named have petitioned for an Act constituting them a body politic and corporate with the powers and for the purposes hereinafter set forth; and whereas it is expedient to grant the prayer of the said petition;

Therefore His Majesty, by and with the advice and consent of the Legislative Assembly of the Province of Alberta, enacts as follows:

1. Leon William Cobb and Berthold Herbert Stickle, both of College Heights, in the Province of Alberta, principal and treasurer, respectively, of Canadian Junior College, by virtue of their respective offices above mentioned and their successors in the said offices and William Benjamin Ochs, H. A. Shepard, D. M. Reiner, F. R. Isaac, C. L. Paddock, all of the City of Oshawa, in the Province of Ontario, and A. E. Millner of the City of Saskatoon, in the Province of Saskatchewan, and C. W. Degering, of the City of Calgary, in the Province of Alberta, and all other members of the executive committee of the Canadian Union Conference of Seventh-day Adventists, together with all the qualified voters from time to time of the said Union Conference, are hereby constituted a body corporate and politic under the name of Canadian Junior College and shall under that name have power to establish and conduct at College Heights, or elsewhere in the Province of Alberta, a college for the education of youth and promotion of knowledge where students may obtain a liberal education in the arts and sciences and to promote the study, practice and knowledge thereof including vocational training and in connection with such training to carry on any vocation and to provide for the delivery and holding of lectures, exhibitions, classes and conferences calculated directly or indirectly to advance the cause of education whether general, professional or technical, to award certificates and diplomas, for merit and proficiency and to appoint such professors, associate professors, lecturers, instructors or other officers and servants and such other powers as may be necessary for carrying into effect the objects and purposes of the corporation.



2. The head office of the corporation shall be at College Heights in the Province of Alberta or at such other place in Alberta as may from time to time be designated by by-law of the corporation.

3. The said Canadian Junior College shall be under the management and administration of a Board of Trustees to be called the "Board of Trustees of Canadian Junior College."

4. The said Board of Trustees of Canadian Junior College shall consist of the principal of Canadian Junior College by virtue of his office, together with not less than four and not more than eighteen to be elected from among the members of the corporation.

5. The said board of trustees shall have the power to make rules and regulations for the management of the affairs of the corporation.

6. The persons designated by name in the first section of this Act shall be the provisional board of trustees thereof and until the corporation in general meeting otherwise provides, shall exercise all the powers and functions of the corporation.

7. The corporation may from time to time make by-laws not contrary to law, for,--

(a) The appointment, subject as herein provided, of a Board of Trustees for the administration, management and control of the property, business and other temporal affairs of the corporation;

(b) The appointment, functions, duties and remuneration of all officers, agents and servants of the corporation;

(c) The appointment of committees and defining their duties;

(d) The calling of meetings, general or special, of the corporation and all committees;

(e) The fixing of the necessary quorum and the procedure at such meetings;

(f) Generally the carrying out of the objects and purposes of the corporation and for the well ordering governing and advancement of the said college;

and all such by-laws when reduced into writing after the common seal of the corporation has been affixed thereto shall be binding on all persons members thereof.

8.--(1) The corporation may purchase, take, have, hold, receive, possess, retain, and enjoy property, real or personal, corporeal or incorporeal, whatsoever, and for any or every estate or interest therein whatsoever given, granted, devised or bequeathed to it, or appropriated, purchased or acquired by it in any manner or way whatsoever, to, for, or in favour of any religious, educational, eleemosynary or other institution established, or intended to be established, by, under the management of, or in connection with the uses or purposes of the corporation.



(2) The corporation may also hold such real property or estate therein as is bona fide mortgaged to it by way of security, or conveyed to it in satisfaction of debts or judgments recovered.

9. Subject always to the terms of any trusts relating thereto, the corporation may sell, convey, exchange, alienate, mortgage, lease or demise any real property held by the corporation, whether by way of investment for the uses and purposes of the corporation, or not, and may also, from time to time, invest all or any of its funds or moneys, and all or any moneys vested in or acquired by it for the uses and purposes aforesaid, in and upon real property in any part of Alberta or otherwise; and for the purposes of such investment may take, receive and accept mortgages or assignments thereof whether made and executed directly to the corporation or to any corporation, body, company or person in trust for it; and may sell, grant, assign and transfer such mortgages or assignments either wholly or partly.

10. The corporation, may, from time to time, for the purposes of the corporation,--

- (a) borrow money upon the credit of the corporation;
- (b) make, draw, accept, endorse, or become party to promissory notes and bills of exchange; but it shall not be necessary to have the seal of the corporation affixed to any such note or bill;
- (c) mortgage, hypothecate or pledge any property of the corporation, real or personal, to secure the repayment of any money borrowed for the purposes of the corporation.

11. Any deed or other instrument relating to real estate vested in the corporation or to any interest in such real estate shall, for all purposes within the legislative jurisdiction of the parliament of Alberta, be deemed to be duly executed if there is affixed thereto the seal of the corporation and the signature of any officer of the corporation duly authorized for such purpose or his lawful attorney.

12. The said corporation shall at all times whenever required so to do by the Lieutenant Governor in Council make a report in writing of its affairs and property.

13. Provided that the powers herein granted shall be subject to the general laws of the Province now in force or hereafter enacted.

14. This Act shall come into force on the day upon which it is assented to.





## APPENDIX B

1947

## CHAPTER 82.

An Act to amend an Act to Incorporate The Canadian  
Junior College, being Chapter 35 of The  
Statutes of Alberta, 1940.

(Assented to March 31, 1947).

WHEREAS the Canadian Junior College has petitioned for an amendment to chapter 35 of the Statutes of Alberta, 1940, constituting the Canadian Junior College;

And whereas it is expedient to grant the prayer of the said petition;

Therefore His Majesty, by and with the advice and consent of the Legislative Assembly of the Province of Alberta, enacts as follows:

Chapter 35 of the Statutes of Alberta, 1940, being an Act to incorporate the Canadian Junior College, is hereby amended as follows:

1. By changing the name "Canadian Junior College," where the same occurs in paragraph 1 thereof, to "Canadian Union College."
2. By deleting the word "Junior," wherever the same occurs in paragraphs 3 and 4 thereof, and substituting therefor the word "Union."
3. This Act shall come into force on the day upon which it is assented to.



## APPENDIX C

1951

## CHAPTER 104.

An Act to amend the Acts relating to The Canadian  
Union College.

(assented to April 7, 1951.)

WHEREAS The Canadian Union College has presented a petition praying for the amendment of the Act of incorporation of the said college, being chapter 35 of the Statutes of Alberta, 1940, as amended; and

Whereas it is expedient to grant the prayer of the said petition:

Now therefore, His Majesty, by and with the advice and consent of the Legislative Assembly of the Province of Alberta, enacts as follows:

1. Chapter 35 of the Statutes of Alberta, 1940, and amendments thereto is hereby amended.

New  
section 9a  
Lands  
exempt  
from  
taxation

2. The following new section 9a is added immediately after section 9:

"9a. (1) All the following real and personal property, namely,--

"(a) all that portion of the north-west quarter of section thirty-one (31), Township forty (40), Range twenty-six (26) West of the Fourth (4) Meridian in the Province of Alberta, Dominion of Canada, described as follows:

"Commencing at the point of intersection of the west limit of Reiswig Street with the production west of the north limit of the Unnamed Avenue, lying south of Lots one (1) to six (6) all as shown on Subdivision Plan 4046 B.N. Thence westerly along the production westerly of the north limit of said avenue, sixteen hundred fifty (1650) feet. Thence southerly at right angles to the last described course, eight hundred fifty-eight (858) feet. Thence easterly at right angles to the last described course to a point in the east boundary



of the said quarter section. Thence northerly along the said east boundary to the south limit of the said Unnamed Avenue. Thence westerly along the said limit thirty-three (33) feet, more or less, to the west limit of the said Reiswig Street. Thence northerly along the said west limit sixty-six (66) feet more or less, to the point of commencement, the land herein comprised containing thirty-three and one-tenth (33.1) acres more or less;

"(b) the north three hundred thirty (330) feet of Lot 7 as shown on Subdivision Plan 4046 B.N. and the north three hundred thirty (330) feet of the west thirty-seven (37) feet of Lot 8 as shown on said plan, the land herein comprised containing one and five-tenths (1.5) acres more or less;

"(c) all buildings and personal property situated on or that may be constructed on that property described in clauses (a) and (b) that are used for the purposes and objects of the corporation, including the rooms in the dormitory buildings occupied by,--

"(i) one supervising dean and his immediate family;

"(ii) one supervising preceptress and her immediate family;

"(iii) one full-time custodian and his immediate family;

"(iv) bona fide students attending the college; are exempt from all taxes, rates, levies, and assessments of every nature and kind except local improvement tax.

Private residential dwelling not exempt from taxation

"(2) Notwithstanding subsection (1), any building or part of a building, and the real and personal property used in connection therewith that is occupied or used as a private residential dwelling or quarters for a teacher or a member of the staff, other than those members of the staff mentioned in subsection (1), clause (c), shall not be exempt from taxes, rates, levies or assessments.

"(3) Notwithstanding subsection (1), any mineral or minerals within, upon or under the lands and buildings therein referred to shall not be exempt from taxes, rates, levies or assessments.

Corporation responsible for medical and hospitalization services

"(4) The Corporation shall be responsible for its own medical and hospitalization services for all persons living on tax exempt properties, and no responsibility therefore shall fall upon or be borne by the Municipal District of Lacombe, No. 64."



3. Section 10 is amended by adding immediately after clause (c) the following new clause:

"(d) fix, charge and collect fees for any services rendered by the corporation in the carrying out of its objects."

Coming  
into  
force

4. This Act shall come into force on the day upon which it is assented to, except for section 2 which shall be deemed to have been in force at all times on and after the first day of January, 1950.





## APPENDIX D

## THE SCHOOL ACT

## Religious Instruction

156. All schools shall be opened by the reading, without explanation or comment, of a passage of scripture to be selected from those prescribed or approved for that purpose by the Minister, to be followed by the recitation of the Lord's Prayer:

Provided that any Board may, by resolution, dispense with the scripture reading or the recitation of the Lord's Prayer or both.

(1942,c.42,s.5)

157. No religious instruction shall be permitted in any school from the opening of the school until one half-hour previous to its closing in the afternoon, after which time any such instruction permitted or desired by the Board may be given.

(1942,c.42,s.5)

157a. In the case of a school division, the powers vested in the Board under sections 156 and 157 shall be exercised by the Board of the school district and not by the Board of the school division.

(1945,c.47,s.8)

158. Any child shall have the privilege of leaving the school room at the time at which religious instruction is commenced as provided for in the next preceding section, or of remaining without taking part in any religious instruction that may be given if the parents or guardians so desire.

(1931,c.32,s.148)

159. No teacher, school trustee or inspector shall in any way attempt to deprive any child of any advantage that he or she might derive from the ordinary education given in the school, and any such attempt on the part of any teacher, school trustee or inspector shall be held to be a disqualification for and avoidance of the office held by him.

(1931,c.32,s.149)



## APPENDIX E

## QUESTIONNAIRE

Dear Sir:

In order to complete work on my master's thesis, I must have the following information at your earliest convenience. I know that you are a very busy man, but I would appreciate an early reply to these items.

In my thesis I am dealing with the question of religious instruction in the public schools. I would like to have answers to the following questions:

1. What religious activities are carried on in your school system?
  - (a) Recitation of the Lord's Prayer
  - (b) Reading of the Bible
  - (c) Religious instruction--released-time plan
2. How would you estimate the success of this program?
3. Are you able to give the viewpoint of the teachers in regard to this program?
4. Have you any idea of the proportion of the students who are excused from any or all of the religious activities listed above?

Sincerely yours,

(Signed) P. G. Miller

PGM:ded



## APPENDIX F

## CALGARY SCHOOL BOARD

## BIBLE READINGS - GRADE II - SEPTEMBER 1949

Bible Instruction in the Calgary Schools

The Calgary School Board in February of 1948 agreed unanimously that beginning September of this year, one-half hour, from 3:30 to 4:00 p.m. on one day in each week should be used in all classes of Grades I to VI for instruction in the Bible. Authority is granted under Section 157 of the School Act to Boards of Trustees to set apart one or all of the final half hours of the school day for this purpose.

The reading of a passage of scripture, followed by the recitation of the Lord's Prayer at the opening of school in the morning is, and has been, obligatory for many years in all classrooms in the province from Grade I to Grade XII.

There has always been general acceptance among Canadian people that all children and young people should acquire, in school or elsewhere, some knowledge of the major events in Old Testament history and of the life and teachings of Jesus. A knowledge of the Bible is regarded as part of the equipment of any educated Canadian citizen. The Bible has been linked closely with the life of the English-speaking people and is part of the background of the speech and writings of our day. It is among the great books of literature with which everyone should have acquaintance. It provides, too, a record of the spiritual growth of the Jewish people, culminating in the life of Jesus Christ. In order to insure that all children in the Calgary Public Schools secure some knowledge of the Bible, the Calgary School Board has increased the time to be spent in Grades I to VI on Bible study by one-half hour per week.

The last half hour on Thursday or Friday afternoon is to be used throughout the schools as the regular Bible study period. Friday is undoubtedly the best day, but since many schools use this half hour for school concerts or other programs, it is recommended that either of the two be chosen by each school and definitely assigned for Bible study purposes. In order that Bible instruction, which will now be given both in the morning readings and in the half hour study on Thursday or Friday afternoons, may be as interesting and effective as possible, the graded series of books entitled, "Teachers' Guide to Religious Education," published by The Ryerson Press, Toronto, has been selected for use as the





text in Grades III to VI, and as a supplementary reference in Grades I and II; the study of each week will center around a single chapter from these texts. The series provides one book for each grade, with the following titles:

The Friend of Little Children	Grade I
Stories of God and Jesus	Grade II
Jesus and His Friends	Grade III
Servants of God	Grade IV
Leaders of God's people	Grade V
Jesus and the Kingdom	Grade VI

In classes of mixed grades the text of the senior group will be used. There are about thirty lessons in each book. These, with an additional five lessons on the special occasions of Thanksgiving, Christmas, Easter, Empire Day, and Dominion Day, for which Bible readings are suggested in the attached supplement, will provide sufficient lessons to allow one to be taken each week of the school year.

The method of using these Teachers' Guides in Grades III to VI is to follow the series of lessons in the appropriate book, with its daily morning readings as given in the attached supplement, and then on Thursday or Friday afternoon from 3:30 to 4:00, base further study on the information given in the text as a means of summarizing, illustrating or reviewing the five Bible Readings which have been taken up in the morning reading periods. The texts give many helpful teaching suggestions which will add to the interest and meaning of the Bible selections. Where a topic or series of topics lends itself to enterprise procedure, this should be used. Some hymns should be learned and sung, and some great verses or passages should be memorized.

Maps, films and slides, flat pictures and blackboard illustrations will aid considerably in promoting interest in Bible readings and in helping children to understand the people and the customs of Biblical times. Maps, either purchased or drawn on cardboard or wrapping paper, of the eastern Mediterranean, of Palestine or of special areas of Palestine will enable senior pupils to localize historical events, just as pictures such as those used in Sunday Schools will be helpful aids to junior pupils in making ancient people more real. If good films can be rented, they will be placed in the School Board Office. A dozen film slides on the life of Christ have been purchased.

The following is a list of Bible story books which are considered as well adapted to the understanding of children in Grades I and II. In these grades the Teachers' Guides will be used as supplementary texts. One book may be requisitioned for each Grade I and II room.



Gurlbutt's Bible Stories  
 Beginners' Bible Stories  
 The Child for Christ

Bible Hero Stories  
 (Jesus, Peter, Paul, etc.)  
 Tree Folk Stories from the New  
 Testament in Words of One  
 Syllable  
 Bible Heroes

Stories of Jesus

United Church of Canada  
 Alice Hitchcock, Western  
 Printers' Assn., Regina.  
 Standard Publishing Co.,  
 Cincinnati, Ohio.  
 Elizabeth Robinson Scovill,  
 Platt and Munk Co., Inc.

Saalfeld Publishing Co.,  
 Akron, Ohio.  
 Marian Madison, Evangelical  
 Publishers, 366 Bay St.,  
 Toronto.

List of Weekly Bible Readings to be used with  
 Grade II Text - Stories of God and Jesus of the  
 Teachers' Guide to Religious Education Series

### LESSONS:

#### 1. Night and Day, Land and Sea

- |                                    |   |
|------------------------------------|---|
| 1. Gen. 1: 1-5                     | God Makes Day and Night                 |
| 2. Psalm 148: 1-5                  | Everything Praises God                  |
| 3. Psalm 148: 7-14                 | We can praise God                       |
| 4. Gen. 1: 14-19                   | God Makes the Sun and Stars and<br>Moon |
| 5. Deut. 11: 11, 12, 14,<br>15, 31 | God Made Our Beautiful Land             |

#### 2. Plants and Living Things

- |                       |  |
|-----------------------|--|
| 1. Gen. 1: 11-29      | God the Maker of All Plants and<br>Trees |
| 2. Psalm 104: 10-16   | God Cares for Animals and Birds          |
| 3. St. Matt. 6: 26-30 | Who Makes the Lovely Flowers?            |
| 4. Isaiah 11: 6-15    | God's Creatures are Happy                |
| 5. Psalm 8: 3-9       | How Good and Great is God                |

#### 3. God's Work and Man's Work

- |                        |                        |
|------------------------|------------------------|
| 1. Psalm 107: 8, 35-37 | The Goodness of God    |
| 2. Psalm 121           | God Keeps us from Fear |



- |                                       |                            |
|---------------------------------------|----------------------------|
| 3. II Kings 5: 105                    | A Girl Who Was Helpful     |
| 4. II Kings 5: 5, 8, 9, 10,<br>14, 15 | A Man Who Was Helpful      |
| 5. St. Luke 17: 12-19                 | God Helps and We Thank Him |

#### 4. God's Harvest Gifts

- |                        |                            |
|------------------------|----------------------------|
| 1. Gen. 41: 28-36      | The Wonderful Harvest      |
| 2. Psalm 35: 90-16     | Who Sends Our Food?        |
| 3. St. Luke 8: 4-8 (a) | What Happens to God's Seed |
| 4. St. Luke 9: 11-17   | Jesus Gives God's Gifts    |
| 5. Psalm 35: 1-8       | We Say "Thank You" to God  |

#### 5. Ruth the Gleaner

- |                  |                     |
|------------------|---------------------|
| 1. Ruth 2: 1-6   | The Good Daughter   |
| 2. Ruth 2: 7-12  | The Kind Farmer     |
| 3. Ruth 2: 13-18 | What the Farmer Did |
| 4. Ruth 2: 19-23 | The Happy Girl      |
| 5. Gen. 13: 1-6  | The Good Uncle      |

#### 6. Jesus and the Children

- |   |                           |
|---|---------------------------|
| 1. (St. Mark 10: 13-16<br>(St. Matt. 19: 13-15) | Jesus Blessing Children   |
| 2. St. Matt. 18: 1-5, 6-10                      | Jesus Talks of Children   |
| 3. St. Mark 5: 21-24, 38-43                     | Jesus and the Little Girl |
| 4. St. Mark 9: 17-27                            | Jesus and the Boy         |
| 5. St. John 4: 46-54                            | Another Sick Boy          |

#### 7. Other Children Hear of Jesus

- |                            |                                  |
|----------------------------|----------------------------------|
| 1. St. John 10: 14-16      | The Good Shepherd                |
| 2. St. Matt. 10: 1-5, 7-11 | Men From Afar Visit Jesus        |
| 3. St. John 1: 40-51       | Telling Someone Else of Jesus    |
| 4. Isaiah 40: 1-5          | Making the Whole World Happy     |
| 5. Psalm 96: 1-7           | Children Everywhere Praising God |

#### 8. The Children's Praises

- |                        |                       |
|------------------------|-----------------------|
| 1. St. Matt. 21: 1-11  | Jesus Comes As King   |
| 2. St. Matt. 21: 14-16 | Children Praise Jesus |
| 3. St. Mark 11: 1-6    | The Triumphal Entry   |
| 4. St. Mark 11: 7-11   | Showing Love to Jesus |
| 5. Psalm 150           | How to Praise         |



9. We Praise Thee, O Lord

1. Psalm 135: 1-3; 121
2. Deut. 8: 7-12
3. Psalm 19: 1; 104: 1-5
4. Psalm 104: 10-18
5. 1st Sam. 18: 1-5

We Praise Thee, For Thy Care  
Our Good Land  
Praise God For Beautiful Things  
Praise God For Food and Drink  
Praise God For Friends

10. The First Christmas

1. St. Luke 1: 5-14
2. St. Luke 1: 57-63
3. St. Luke 1: 26-33
4. St. Luke 2: 1-7
5. St. Luke 2: 8-14

The Home Without a Baby  
Naming this Baby  
The Most Wonderful Visit  
The Journey to Bethlehem  
The Angel's Carol

11. The Star of the Baby King

1. St. Matt. 2: 1-6
2. St. Matt. 2: 7-12
3. St. Matt. 2: 13-15
4. St. Matt. 2: 19-21, 23
5. Isaiah 60: 1-4

The Kings Follow a Star  
The First Christmas Presents  
The Baby's First Journey  
Settling in the New Home  
God's Brightness Everywhere

12. The Presentation in the Temple

1. St. Luke 2: 21-27
2. St. Luke 2: 28-38
3. St. Luke 2: 39, 40, 51, 52
4. Psalm 67
5. Psalm 150

Naming the Most Wonderful Baby  
The Old Man's Words  
Jesus Growing Big and Strong  
Praising God With Your Voice  
Praising God in Every Way

13. Caring For Children

1. St. Luke 18: 15-18
2. Exodus 2: 2-6
3. Exodus 2: 7-10
4. 1st Sam. 1: 20-28
5. 1st Sam. 3: 1-10

Jesus Our Brother Loves Us  
Baby Moses Born  
The Good Sister  
Hannah's Baby Samuel  
God Calls Samuel

14. Jesus in the Home

1. St. Luke 2: 39, 40, 51, 52 Jesus at Home
2. St. Luke 6: 26, 27, 30, 31, Being Kind Not Quarrelsome  
36

3. St. John 6: 5-12
4. St. John 6: 16-21
5. St. Matt. 22: 36-39

Jesus Knew How to Help Others  
Jesus Learned to be Brave  
Jesus Learned to Obey God and Help  
Others





### 15. Jesus Out Of Doors

- |                                      |  |
|--------------------------------------|--|
| 1. St. Matt. 6: 26-30                | Jesus Loved Flowers                    |
| 2. St. John 10: 1-5                  | Learning From a Shepherd               |
| 3. St. John 10: 7, 11, 14,<br>15, 16 | Jesus the Good Shepherd                |
| 4. St. Matt. 13: 3-8                 | The Sower of the Seed                  |
| 5. St. Matt. 13: 24-30               | Weeds Spoil Gardens and God's<br>World |

### 16. Home

- |                                     |                           |
|-------------------------------------|---------------------------|
| 1. St. Luke 2: 40, 51, 52           | Jesus' Happy Home         |
| 2. Eph. 4: 25-32                    | Home Must Be Kind         |
| 3. Eph. 6: 1, 2, 3, 7, 10           | Home Must Have Obedience  |
| 4. 1st Sam. 3: 1a, 3b, 4-6,<br>8-10 | Learning to Listen to God |
| 5. St. Luke 15: 11-20               | God Welcomes Us Home      |

### 17. Jesus' Lessons at School

- |                                   |                                |
|-----------------------------------|--------------------------------|
| 1. Ex. 20: 1, 3, 7a, 8, 12        | Jesus' Lessons and Our Lessons |
| 2. Ex. 20: 13, 14, 15, 16,<br>17a | Jesus' Lessons and Ours        |
| 3. Gen. 12: 1-8                   | Abraham's Journey              |
| 4. Ex. 2: 2-10                    | Little Moses                   |
| 5. 1st Sam. 16: 11-13, 19-23      | David as a Boy                 |

### 18. Jesus in Jerusalem

- |                            |                             |
|----------------------------|-----------------------------|
| 1. St. Luke 2: 41-46       | The Visit to Jerusalem      |
| 2. St. Luke 2: 47-51       | The Return Home to Nazareth |
| 3. 1st Kings 5: 1-5        | Planning God's House        |
| 4. Psalm 145: 1-3, 5, 7-10 | Praising God                |
| 5. Psalm 136: 1-9          | God the Giver of All Good   |

### 19. The Friendly Host

- |                       |                          |
|-----------------------|--------------------------|
| 1. St. Luke 14: 16-23 | The Host's Party         |
| 2. Gen. 18: 1-8       | Abraham's Welcome        |
| 3. Deut. 16: 13-15    | A Feast for Everyone     |
| 4. Neh. 8: 9-17       | Nehemiah Makes a Feast   |
| 5. St. Luke 14: 7-11  | How to Behave at a Party |

### 20. The Good Shepherd

- |                     |                    |
|---------------------|--------------------|
| 1. St. Luke 15: 1-7 | The Good Shepherd  |
| 2. Psalm 23         | The Shepherd Psalm |



- |                                     |                          |
|-------------------------------------|--------------------------|
| 3. Ex. 3: 1-5                       | The Shepherd Moses       |
| 4. 1st Sam. 16: 11-13;<br>17: 34-37 | David the Brave Shepherd |
| 5. St. John 10: 1-15                | The Shepherd's Voice     |

## 21. The Loving Father

- |                         |   |
|-------------------------|---|
| 1. St. Luke 15: 11-24   | A Loving Father Always Forgives           |
| 2. Ex. 3: 6-10          | The Father Saves His People               |
| 3. St. Matt. 5: 43-48   | The Father is Good to All His<br>Children |
| 4. St. Matt. 6: 9-13    | Speaking to Our Father                    |
| 5. Eph. 5: 1, 2, 10, 11 | Acting as God's Children                  |

## 22. The Good Samaritan

- |                             |  |
|-----------------------------|--|
| 1. St. Luke 10: 25-37       | Being a True Neighbor                      |
| 2. 1st Sam. 23: 6-10, 16-18 | David Kind to Saul                         |
| 3. St. Matt. 14: 14-20      | Jesus Feeds the Tired and Hungry<br>People |
| 4. St. John 21: 3-13        | The Disciples are Tired and Hungry         |
| 5. Acts 3: 1-9              | Healing a Lame Man                         |

## 23. The First Easter Day

- |   |                                     |
|---|-------------------------------------|
| 1. (St. Luke 23: 55, 56<br>(St. John 12: 41, 42 | Jesus Laid to Rest                  |
| 2. St. Luke 24: 1-10                            | The Glad News Told to Women         |
| 3. St. John 20: 1-10                            | Peter and John See the Risen Christ |
| 4. St. John 20: 11-20                           | Mary Sees Jesus                     |
| 5. St. Mark 16: 1-7                             | The Stone Rolled Away               |

## 24. Finding Their Friend Again

- |                        |                                |
|------------------------|--------------------------------|
| 1. St. Luke 24: 13-19  | His Friends Talk of Jesus      |
| 2. St. Luke 24: 28-35  | His Friends Know Jesus         |
| 3. St. John 21: 1-6    | The Disciples Go Fishing       |
| 4. St. John 21: 7-17   | Jesus Prepares Breakfast       |
| 5. St. Matt. 28: 16-20 | The Disciples Given Their Work |

## 25. Abraham's Journey

- |                          |                                 |
|--------------------------|---------------------------------|
| 1. Gen. 12: 1-9          | God Sent Abraham on a Journey   |
| 2. Psalm 23: 1-6         | God Our Shepherd                |
| 3. Psalm 139: 9-12       | God Leads Us                    |
| 4. Deut. 28: 2, 3, 6, 12 | God Blesses Us When We Are Good |
| 5. Psalm 91: 1-12        | God Keeps Us Safe From Fear     |



26. Baby Isaac

- |                         |                              |
|-------------------------|------------------------------|
| 1. Gen. 18: 1-10        | Strange Visitors             |
| 2. Gen. 21: 1-3         | The Promise Comes True       |
| 3. Gen. 22: 3-13        | The Boy Isaac Worships God   |
| 4. Isaiah 54: 10, 12-14 | God Cares For Us At Home     |
| 5. St. Mark 10: 13-16   | God's Son Cares For Children |

27. Jacob and the Angels

- |   |                           |
|---|---------------------------|
| 1. Gen. 28: 10-15                       | Jacob's Journey and Dream |
| 2. Gen. 28: 16-22                       | Jacob's Promise           |
| 3. Psalm 130: 1-7                       | Asking God's Help         |
| 4. Psalm 91: 2, 11, 14-16               | God's Care                |
| 5. St. John 15: 7, 9, 10,<br>12, 14, 17 | How to Please God         |

28. Serving - The Boy In God's House

- |                                       |                          |
|---------------------------------------|--------------------------|
| 1. 1st Sam. 3: 1-11a                  | God Calls Samuel         |
| 2. 1st Sam. 3: 15-19                  | Samuel Serves God        |
| 3. Psalm 121: 1-8                     | The Song The People Sang |
| 4. St. Luke 4: 16-22                  | Love of God's Day        |
| 5. Psalm 84: 1, 4, 5, 7, 9,<br>11, 12 | Love of God's House      |

29. Elisha and the Widow

- |                                   |                            |
|-----------------------------------|----------------------------|
| 1. 2nd Kings 4: 1-11              | Elisha Helps a Poor Woman  |
| 2. 2nd Kings 4: 12-17             | The Woman is Rewarded      |
| 3. 2nd Kings 5: 1-5, 9,<br>10, 14 | A Little Girl Helps Naaman |
| 4. Acts 3: 1-10                   | The Lame Man Asks For Help |
| 5. St. Luke 10: 30-37             | The Injured Man Helped     |

30. Our Fathers Have Told Us

- |                           |   |
|---------------------------|---|
| 1. Ps. 78: 1-3; Ps. 44: 1 | Why the Stories Are Important                     |
| 2. Ex. 2: 1-10            | Baby Moses  |
| 3. 1st Kings 17: 17-24    | A Sick Boy Made Well                              |
| 4. 1st Sam. 17: 20-50     | David and Goliath and God's Help                  |
| 5. Dan. 3: 4-29           | The Burning Fiery Furnace and<br>God's Protection |





## APPENDIX G

## PART I.

## ESTABLISHMENT OF SCHOOL DISTRICTS.

## Separate School Districts.

Establishment of separate school district and liability of electors thereof      7. The minority of electors in any district, whether Protestant or Roman Catholic, may establish a separate school therein; and in such case the electors establishing a Protestant or Roman Catholic separate school shall be liable only to assessments of such rates as they impose upon themselves in respect thereof and any person who is legally assessed or assessable for a public school in the district shall not be liable to assessment for any separate school therein.

(1931, c. 32, s. 6.)

Petition      8. The petition for the establishment of a separate school shall be signed by three electors of the religious faith indicated in the name of the proposed district and shall be in the form prescribed by the Minister.

(1931, c. 32, s. 7.)

Qualification of voters      9. The persons qualified to vote for or against the establishment of a separate school district shall be the electors in the district of the same religious faith, Protestant or Roman Catholic, as the petitioners.

(1931, c. 32, s. 8.)

Meeting of electors, notice and procedure      10. The notice calling a meeting of the electors for the purpose of taking their votes on the petition for the establishment of a separate school district shall be in the form prescribed by the Minister, and the proceedings subsequent to the posting of the notice shall be the same as prescribed in the formation of public school districts.

(1931, c. 32, s. 9.)

Rights, powers and privileges of separate school districts      11. After the establishment of a separate school district under the provisions of this Act, the separate school district and the board thereof, shall possess and exercise all rights, powers and privileges and be subject to the same liabilities and method of government as is herein provided in respect of public school districts.

(1931, c. 32, s. 10.)



Residents of separate and public school districts respectively

12. For the purposes of this Act a person who is resident at a place which is included within the boundaries of a separate school district shall, if a separate school supporter, be deemed to be a resident of the separate school district and not a resident of the public school district and not a resident of the separate school district.

(1935, c. 44, s. 3.)



## APPENDIX H

A BRIEF ADDRESSED TO THE BOARD OF INDUSTRIAL RELATIONS  
OF THE PROVINCE OF ALBERTA

June 14, 1955

## Introduction

This brief is being submitted to the Board of Industrial Relations by Canadian Union College for the express purpose of

- (a) Acquainting the board with the objectives and operation of Canadian Union College.
- (b) Inviting the Board of Industrial Relations to consider how, within the framework of the Alberta Labor Act, Canadian Union College can achieve these objectives and continue to make the maximum contribution to its patrons and to Alberta as a province and Canada as a nation.

Canadian Union College is but one member of a world-wide system of elementary schools, academies, and colleges which total 4,871, with a total enrollment of 233,950 and a teaching staff of over 10,000. (Figures as of June, 1953)

All these schools share a common heritage of ideals designed to train the boys and girls, young men and young women to discharge their responsibilities to their fellow citizens and to their God.

Objectives of Canadian Union College

1. The development of a character approved of God and in favor with man, which reveres the sacred and holy, which has a quick sense of honor, and which appreciates the genteel and cultured.
2. To give youth such a vision of the world's need that they may be led to dedicate their lives to the service of God.
3. To guard sound health as evidenced by a strong and graceful body, an alert and inquisitive mind, and a happy and congenial spirit.
4. To develop in the students those attitudes which make possible the most successful and harmonious human relationships.
5. To train every student in the duties, responsibilities, and privileges of citizenship.



6. To emphasize the importance of the dignity of labor and the training of each student in a vocation, trade, or profession with sufficient skill to earn a livelihood.

7. To develop the resources within oneself to appreciate and enjoy the noblest in literature, art, music, nature, and wholesome recreation--without depending on the mechanical or the artificial--to find a worthy use of leisure.

In short, Canadian Union College seeks to develop harmoniously the heart, the hand, and the mind. In its activities as a boarding school, attention is given to the four basically sound phases of all true education:

1. The spiritual
2. The mental
3. The social
4. The physical

#### Extent of Offerings at Canadian Union College

1. Elementary School - a three-room school offering instruction in grades 1 to 8 with a total enrollment of 78.

2. High School - an eighteen-teacher staff offers instruction in grades 9 to 12.

Both the elementary and secondary schools employ only qualified teachers. At both levels of instruction, the work is fully accredited with the Alberta Department of Education and is highly regarded by their representatives who make annual visits of inspection. The high school enrollment is 219.

3. College Division - a four-year course leading to the Bachelor of Theology degree is offered. In other fields, college courses are offered in pre-nursing, pre-medical, pre-X-ray, secretarial, applied arts, junior arts, and teacher training. Work on the college level is not recognized by the University of Alberta, but is accepted by Seventh-day Adventist senior colleges in the United States, where most of our students go to complete their college work. The enrollment in the college division is 75.

A survey of the alumni list up to the end of 1950 reveals these interesting facts regarding our graduates:





Medical and dental . . . . .	69
Ministerial . . . . .	94
Educational work . . . . .	108
Nursing . . . . .	89
Commercial . . . . .	10

This is only a partial list, because of the difficulty of tracing accurately all those who have graduated from Canadian Union College.

#### Financial Operation of Canadian Union College

The question naturally arises as to how Canadian Union College is maintained. Since it is a private school, it receives no government grants of any kind. Its income is derived in the main from three sources:

- (a) Fees paid by the students
- (b) Income from industries
- (c) Gifts from the Seventh-day Adventist Church

During the five-year period from 1946 to 1950, the total operating loss after receipt of gifts and grants was \$24,613.52. During this same period the total amount of capital and operating donations from the church for new buildings and to cover operating losses was \$453,688.24. (This last figure is for the period 1950 to January 25, 1951.)

A look at a more recent auditor's report shows that for the school year ending June 30, 1954, the net operating loss after adding gifts and grants was \$15,971.99.

For the current school year, the operating loss to April 30, 1955, was \$38,137.41.

For the current school year, some of the losses by departments are as follows:

Instructional Division . . . . .	\$24,405.63
Housing (Dormitories, teachers, cottages). . . . .	11,128.72
Industrial:	
Laundry . . . . .	3,746.35
Farm . . . . .	9,231.45
Press . . . . .	7,799.43
Bookbindery . . . . .	2,547.94
Wood Products . . . . .	4,273.40



This picture is not promising and in some of your minds the question will naturally arise as to the wisdom of maintaining industries where losses are so heavy. It must be borne in mind, however, that Canadian Union College is not a profit organization. It is essentially a training institution designed to train the heart, the hand, and the mind, thus producing better citizens whose chief duty is to build a better Canada and a better world in which to live.

When measured in dollars and cents, education does not pay. Great nations and farsighted individuals have always put money into education not because it shows a profit on the balance sheet but because in the great race of life those who have enjoyed the advantages of a well-rounded education have led their generation to greater heights by the realization of great visions implanted in their souls by the institutions of learning that have moulded their ambitions.

Since these consistently heavy losses are not attributable to mismanagement, what are the real reasons for the financial picture? The losses would be considerably reduced if the work in all departments were turned over to a full-time employee instead of students. A young person who is carrying a full school program cannot hope in his spare periods to achieve the same degree of proficiency as would be expected of a full-time worker. His productivity is greatly reduced and the training period required to develop proficiency is considerably lengthened. In spite of these apparent disadvantages, the industrious student is able to earn part of his expenses while engaged in securing a formal education. Such a student is better equipped to grapple with the vicissitudes of life and when opportunities may fail to present themselves in a professional field, he can fall back upon the vocational skills acquired during the years of formal education. This plan is in keeping with the objectives mentioned earlier in this brief.

Broken-time labor is not profitable and never can be expected to prove so, but from the standpoint of training and citizenship its contribution is not to be minimized. It is the purpose of Canadian Union College to keep losses at a minimum, but it is the aim of the administration to regard the training factor as of paramount importance. It is only in this way that losses can be justified.

Most of the industries operated at Canadian Union College present little or no threat in the competitive field because of their small size and remoteness from available markets. The only ones that give any appreciable promise of entering the competitive field are the bookbinding and the furniture factory. However, even in these fields the problem of broken-time labor will make it very unlikely that profits of any consequence will ever be realized. Full-time, non-student labor could well



put these industries on the profit side of the ledger, but this would call for a sacrifice of one of our primary objectives. We urge the Industrial Relations Board to help us realize our objective as a training institution and not force us into the strictly competitive field.

In all cases the amounts earned during the school term are less than the expenses of the individual students and merely serve to reduce the unpaid balance at the end of each month. During the school year most of the student labor is paid according to an hourly scale ranging from 40 cents to 60 cents per hour. Some labor is performed under contract. During the summer vacation a limited number of students remain to work and accumulate a credit which it has been customary to apply toward the following school term's expenses. The rates during the summer are reasonably higher since a student works full time. The hourly rate will range from 50 cents to 90 cents per hour.

Most of the students enter school under financial plans which call for weekly labor ranging from 12 to 17 hours a week. When spread over the whole week the number of hours daily is necessarily at a minimum.

### Isolating the Problem

Undoubtedly our present predicament is due in large measure to our attempt to train young men in the field of furniture manufacture. We have found it a costly venture to train immature students of high school age and then lose their services just when they have developed a reasonable degree of proficiency.

However, since most of our students are financially unable to pay all of their expenses in cash, the furniture factory, together with our other departments, furnishes a partial answer to the problem. The departments which furnish the students with the most labor credit are:

### Arranged in Order of Amount of Labor Credit Supplied

(As of April 30, 1955)

- |                  |                    |
|------------------|--------------------|
| 1. Cafeteria     | 6. Maintenance     |
| 2. Wood Products | 7. Laundry         |
| 3. Farm          | 8. Bookbinding     |
| 4. Press         | 9. Student Readers |
| 5. Dormitories   |                    |

When the furniture factory was started in the fall of 1954, it was realized that some measure of protection must be afforded to students working around machinery. After some deliberation the





Workmen's Compensation Board was consulted. Mr. J. S. Cormack, solicitor for the board, was interviewed and a ruling was requested regarding our status to determine the eligibility of our students under the terms of the Workmen's Compensation Act. A representative of the board visited Canadian Union College and studied our organization and method of operation. On the basis of this inspection, Mr. Cormack informed us that our work program did not qualify us for inclusion under the Workmen's Compensation Act because of a fundamental deficiency in the relationship between the college and its student workers. In order to qualify automatically for inclusion under the Workmen's Compensation Act, there must be a master-servant relationship. This relationship was ruled to be non-existent since the student enrolled as a student and not as a laborer.

In spite of this, we were invited to make voluntary application to come under the provisions of the act with no guarantee that our application would be accepted. This application was made and finally accepted by the board. All departments of the school are now under the protection of the Workmen's Compensation Act, not because we are compelled to do so, but because of our application to be eligible for the protection afforded by the act. This incident could be interpreted to mean that it is recognized by the Workmen's Compensation Board that the work program carried on at Canadian Union College is not truly industrial as the term is generally understood.

### Our Relationship to the Provisions of the Alberta Labor Act

The culmination of this entire brief is the problem of how the Alberta Labor Act is to apply to our work program at Canadian Union College. A rather careful study of the provisions of the Alberta Labor Act reveals three principal points, a strict literal interpretation of which would seem to work unusual hardship upon the school. We respectfully suggest that the Board of Industrial Relations give sympathetic consideration to our request that some compromise be worked out by which the hardship might be alleviated.

The three points in question are:

- (1) The ruling that where an individual works less than four hours he (or she) is entitled to not less than four hours pay.
- (2) All labor performed must be paid for in cash.
- (3) All departments of the school where student labor is utilized are deemed to come under the terms of the Alberta Labor Act.



This brief has tried to present in some detail the operation of Canadian Union College and the peculiar relationship between the scholastic program and the work program. It is our hope that this board can find some means of helping us to attain our objectives and still meet the requirements set forth in the labor act.

In addition, we humbly suggest that it may be possible under section 20 and 28 of the Alberta Labor Act to provide some measure of relief from the conditions that would exist were the provisions of the labor act to be rigidly enforced.

We would further suggest that this board appoint a representative to visit Canadian Union College at the earliest opportunity for the purpose of getting a first-hand knowledge of the institution. Such an inspection would make it easier for this board to make a decision based on a more complete knowledge of conditions as they really exist.

In conclusion, Canadian Union College wishes to thank the Board of Industrial Relations for its kind consideration in permitting them to place this brief before you.

Respectfully submitted June 14, 1955,

E. T. Johnson  
President



## APPENDIX I

## GOVERNMENT OF THE PROVINCE OF ALBERTA

## THE ALBERTA LABOUR ACT

(Order in Council No. 405-47)

## MALE MINIMUM WAGE

Order No. 1 (1947)

4. In any case where the period during which the employee is consecutively employed, is less than four hours, the minimum rate of wages shall be at the rate applicable to the classification of the said employee, provided by Section 3, of this Order and the employee shall be paid for four hours notwithstanding that the time during which he was employed is less than four hours.



## APPENDIX J

## GOVERNMENT OF THE PROVINCE OF ALBERTA

## THE ALBERTA LABOUR ACT, 1947

(O.C. 1001-49)

## FEMALE MINIMUM WAGE ORDER

No. 2 (1949)

4. The minimum wages payable to employees whose weekly working hours are less than Forty (40) hours shall be fifty (50¢) per hour, and no such employee shall be paid less than Two Dollars (\$2.00) where her day consists of four consecutive hours or less. A meal time period of not greater than one hour shall not be considered as being part of the four consecutive hour period.





## APPENDIX K

## THE ALBERTA LABOUR ACT

with amendments up to and including 1954

20. The Board, after due inquiry and with the approval of the Lieutenant Governor in Council may from time to time exempt any industry or any class thereof in whole or in part from the operation of this Part or for such seasons or portions of the year as it may consider necessary or expedient having regard to the nature and conditions of the industry, the conditions of employment and the welfare of the employees. (1947, C.8, S.20)

28. (1) The Board by order with the approval of the Lieutenant Governor in Council may prescribe as the fair rate of wages a rate that the Board thinks proper

- (a) in a specified industry, or
- (b) in a specified area, or
- (c) at a specified place, or
- (d) in a specified work or undertaking.

(2) The fair rate of wages fixed by the Board may apply

- (a) to all classes of employees engaged in the industry, or
- (b) to any specified classes thereof, as the Board thinks proper and either for a specified period or until the making of a further order under this section.

(3) Upon the publication in The Alberta Gazette of an order made under this section and approved by the Lieutenant Governor in Council, no employer while the order remains in effect shall employ an employee at wages less than the fair rate of wages fixed in the order. (1947, c.8, s.28; 1954, c.51, s.12)

41. (1) Each employer shall pay to every employee engaged or employed by him in any employment to which this Act applies, all wages earned by such employee within ten days after the expiration of each period of employment during which the employee has been so engaged or employed, which period of employment shall not be greater than one calendar month and shall be such shorter period as may be fixed by the Board with respect to any industry.



APPENDIX L  
SCHOOL HOME REGULATIONS  
at  
CANADIAN UNION COLLEGE

"Rules for the conduct of those who attend our schools are necessary, and the students should act in harmony with these regulations. Let them set their mark high, and be determined to reach it. When asked to go contrary to the rules of the school, let them answer with a decided 'No!'"

Counsels to Teachers--pp. 264,265

Our school homes are the centre, the life of the college, where the pulse beat of the whole school is felt. From day to day right principles of conduct and of Christian living are unconsciously becoming a part of the life of the student. In an endeavor to help the young men and women of Canadian Union College to attain to these high ideals, careful and prayerful study has been given to the requirements set forth in this bulletin. There are the "rules of conduct" of our homes based upon our denomination standards and the counsel given us from the Lord's messenger. The administration of the school invites your support and observance of the rules set forth herein, as well as those in the regular bulletin.

#### PRIVACY

Those who reside in the school homes should be respected in their right of privacy in their rooms. No one should enter another person's room for any reason whatever without being invited there by the occupants.

The school homes are private buildings. Persons who do not reside therein should receive permission from the one in charge before proceeding to any room.

#### CARE OF BUILDINGS

**Rooms:** Students are expected to care for their own rooms. Rooms are subject to inspection daily, and should be ready for inspection by 8:45 each day.

Students are responsible for the care of their respective rooms and contents. Inventories of the same will be taken in the beginning of the school term. Any damage done to walls, woodwork, floors,



furniture and fixtures will be chargeable to the occupants of the room. Leaking radiators, broken windows, or needed electrical repairs should be reported to the dean. No alterations should take place without consulting the dean.

Outside of buildings: All should co-operate in keeping our buildings and campus as neat and clean as possible. Please refrain from throwing refuse on the campus. Do not throw articles up to or out of windows. Snowballs or balls must not be thrown on the lawns, walks, or toward any building.

Fire Hazards: Matches, oil lamps, candles, cleaning solvent, or fire arms are not permitted in students' rooms. Electric irons are to be used in the pressing room only. Each room is allowed 140 watts of light for two persons or 180 watts for three persons.

Radios and Phonographs: These are not permitted in the students' rooms. Any radios or phonographs found in rooms will be confiscated.

### LEAVES

Off-Campus Leaves: Inasmuch as students may receive unexpected messages which demand immediate attention, and inasmuch as the deans are responsible for the whereabouts of each student, no one should leave the campus without making arrangements with the dean. A register is provided in the office in which all are asked to sign out and in when leaving and returning to the campus on walks not longer than a few minutes. To leave the campus for longer periods of time, permission must be received from the dean.

Students in the college section of the dormitory may go to the town of Lacombe by merely signing out on their respective week. Exceptions for any students must be made by special arrangement with the dean.

Weekend Leaves: These are granted only once a month. Minors must present a written permit from their parents. Those visiting other homes must also have a written invitation from the host or hostess. Departmental superintendents should sign the visiting permit provided before it is presented to the dean, to assure that proper arrangements have been made for work programs. All requests are to be handed to the dean not later than 4:30 p.m. Thursday. If a student has to leave during the week on business and miss any classes, he should make arrangements with the chairman of the division in which he is enrolled for those classes, after consulting with the dean. No weekend leaves are granted, except in cases of extreme emergency immediately preceding examinations or during the Week of Prayer.





Invitations to Homes: Mixed groups may accept these for an evening meal on Saturday or Sunday evenings only. Students invited out are expected to return to the dormitory in time for study period or in the case of Saturday night, for the evening programme. The host or hostess must make arrangements with the dean when they wish to entertain dormitory resident students. Mixed groups are not permitted to visit homes in the community on the Sabbath.

## WORSHIP

"Of all the features of our education to be given in our school homes, the religious exercises are the most important." For a little time each morning and evening the members of each home meet for family devotions. No other appointment takes precedence over the evening worship period.

Absences: A student may have one unexcused absence per week from morning worship. All absences from evening worship must be prearranged with the dean, unless it is absolutely impossible to do so. Permanent Excuses due to regular work appointments will be acted upon by the Government Committee. All other absences due to work will be excused only upon presentation to the dean of an excuse voucher properly signed by the work superintendent within 24 hours after the absence occurred.

Illness: The nurse or her assistants will report to the registrar and the deans, all absences caused by illness. Only those which are thus reported will be excused.

Reverence: Upon entering the worship room there should be no talking or noise of any kind. We assemble to meet with Holy Beings. Please help to maintain a reverent atmosphere.

Dress: Please come to worship fully dressed with hair combed.

Seats: Regular worship seats will be assigned. You will not be counted as present if sitting in any other seat than your own.

Morning worship begins at 7:20 a.m.

Evening worship begins at 6:45 p.m.

## STUDY PERIOD

Study period begins immediately after the close of the evening worship. As much as possible, all errands should be made before worship.

That each student may have opportunity for quiet, uninterrupted study, all the students are requested to carefully observe the following regulations:



1. Study places will be appointed by the dean. Unless excused for an emergency, you are expected to study each evening in your appointed place. No more than two can study in one room. (a) College and grade 12 students may study in the library. (b) Grades 9 and 10, excepting adults, are required to go to supervised study halls.
2. Obtain your books and go quietly to your study place. Bells will ring the same as for classes, and you should be in your proper place when the last bell rings.
3. There will be no visiting other rooms or audible talking during study period.
4. Lights will blink at the close of study period but this is not a sign to be noisy.
5. No committee or other meetings, work, or anything else other than study are allowed during study period except by action of the administrative committee.
6. Each student is to be in his own room when the lights go out and thereafter.

#### SABBATH

The seventh-day Sabbath is observed in our school. Every student is expected to live in harmony with the spirit of the day. Joking, jesting, talking on subjects not in harmony with the true reverence for the day is not in keeping with true Sabbath observance; attendance at Friday evening vespers, Sabbath school and church service is required of all students, unless arranged otherwise beforehand with your dean. If you do not care to attend the Young People's meeting you are expected to remain quietly in the dormitory. Loitering in the buildings is not allowed. By special request mixed groups under chaperonage for hymn singing can be arranged for with the dean for Sabbath afternoon.

Sabbath Walks are to be confined to the limits of College property. Note regulations of Off-Campus Leaves on page 2. No mixed walks are permitted on Sabbath except in the case of a brother and sister.

#### RECREATIONAL PERIOD

With the stress and strain of our heavy programme, we should endeavor to get some outdoor exercise every day in either work or play. The daily recreational period is from 4:30 to 5:30 p.m. during the week except Friday when preparation for the Sabbath is necessary. Sundays the period is from 3:30 to 5:30. During fine weather it is perfectly permissible to play volley ball or other games during the noon hour, but not after the first class bell.



## SOCIAL PRIVILEGES

Escorting at Social Events: We recognize at a co-educational institution that learning to associate with the opposite sex is a vital part of our college life. Proper association refines the conduct and enables the character. Senior young men are granted the privilege of escorting senior young ladies to certain Saturday evening social events. Announcement will be made in advance concerning the evenings escorting is in order. Both the young men and women must be at least eighteen years of age or on scholastic college level. The dean of men has a list of the young ladies eligible for escorting. Young men may call at Maple Hall for the young ladies 30 minutes before the announced time of the beginning of the programme. All village or dormitory ladies being escorted should be called for at Maple Hall and accompanied back to Maple Hall. Loitering around the entrance of any building or strolling in couples may result in loss of escorting or association privileges. Let us endeavor to conduct ourselves as true Christians in our association with each other.

At Programmes and church in the chapel and auditorium only brothers and sisters are allowed to sit together. The east side of the chapel and auditorium is reserved for young men and the west side for the young ladies. Following the programme students are expected to go directly to their respective dormitories.

Parlor Privileges: Young men of escorting age may visit young ladies of escorting age in the parlor of Maple Hall upon the approval of the deans. Continuance of such privileges is dependent upon high Christian conduct in keeping with Canadian Union College standards of association.

## MISCELLANEOUS

1. Music: Only such playing of music as is in harmony with our high standards is allowed. Jazz and swing music is entirely out of place. Cheap cowboy music is not in harmony with good taste.
2. Reading Material: Comics, cheap magazines, and obscene literature are forbidden. Any such literature will be confiscated and destroyed. Playing of rook, and regular playing cards is forbidden. Such games will be confiscated and destroyed.
3. Dormitory Business Calls: If the occasion arises when students wish to visit someone in the other dormitory it is expected that he or she stop at the office of the dean and make proper arrangements. This includes visits to the married couples in Maple Hall. The dormitory is not a public building. Calls should not be made during study period. If an emergency arises, the dean or monitor will make arrangements.



4. Guests: Students are expected to introduce their guests to the dean.
5. Gum Chewing in public places shows poor taste and lack of respect for others. Gum should not be chewed in worship, church services, chapel exercises, classes, library, evening programmes, etc. If you must chew gum, it would be well to confine it to your own room.
6. Lost and Found: Report all such articles to the dean. Notices will be posted on the bulletin boards.
7. Health Clinic: Medical office hours in each dormitory are observed as posted. The doctor's office hours are held on Sunday morning at 9:00 a.m. in the medical office in Maple Hall. If illness confines you to your bed, have your roommate inform the nurse's assistant. Trays will be taken only to those approved by the nurse. If the young men must visit the nurse's office please make proper arrangements at the monitor's desk in Maple Hall.

These regulations printed in this bulletin will help you to enjoy your stay in our dormitories if you live up to them faithfully. Any other regulations in the College Catalogue or which may be announced later are just as binding as these herein stated.





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